

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

"CIRCUMSTANCES ALTER CASES."

TRUE, most true! It is often regarded as a matter for wonder, that men's convictions, or, at any rate, men's professions, differ so materially from what they have been previously known to be when the object they look at is contemplated from a position from which the line of their vision coincides with the line of their wishes. But is it really wonderful? Of course, sudden changes of opinion may be met with which suggest, even if they do not warrant, the inference that they have been brought about by the force of illegitimate influences, if, indeed, they can be received as genuine changes at all. It is not, however, quite fair to question the sincerity of a man's judgment, merely because when he looks with a view to find, he sees more than he did when he looked with no intention or desire to find. The young lady who couldn't abide the smell of tobacco-smoke, who declared she would never marry a smoker, and who, when, having been taken by her companions to peep through a key-hole and behold her spouse-elect in the act of smoking with evident satisfaction, merely remarked that she must confess he held his pipe with uncommon grace, can hardly be said to have laid herself open to the charge of hypocrisy, either in her condemnation or her condonation of the unseemly habit. It makes a real and sometimes an immense difference to our conclusions whether they have been reached by this or by that mode of approach. When the intellect is accompanied by the sympathies, they are sure to point out to its notice many features of what it looks upon, which, in their absence, it would have missed. All travellers, it is well known, are indebted to their cicerones for many of the impressions they derive from the places they visit. Things of real importance are often overlooked, or, if seen, are oftener unintelligible, for want of some friendly aid in drawing attention to their characteristic significance. In like manner the judgments of most men are modified by their feelings—and when their feelings change, their judgments change with them.

We have now the pleasure of introducing to our friends the Bishop of Oxford as having undergone the process of modification to which we have alluded above. Figuratively speaking, we may describe the right rev. prelate as one who, having all his life been an anti-smoker, and execrated "the weed" in all its varieties of ministration to man's comfort, has been induced

to acknowledge that the pipe may be gracefully held. His High-Church sympathies have led him to peep through the key-hole at the object of his devoted admiration and plighted troth, and the circumstances which surround her wonderfully affect his judgment. The Bishop is anxious to secure to the Church of England unrestricted liberty of religious teaching in elementary schools aided from the funds of the nation—that is, liberty to compel any Dissenting children who may be obliged to attend Anglican schools, or go without schooling altogether, to learn the Church catechism, and to be with the rest of the scholars at church on Sundays. He resents the imposition of a Conscience Clause by law. He is opposed to compulsory appliances to the business of education. He is anxious to preserve the denominational system which offers so free a scope for clerical dictation. He views with apprehension the conclusions arrived at by the recent Conference at Manchester, and hence he is led to look with favour upon voluntary as contrasted with compulsory religious teaching. At a meeting of the National Society for the Education of the Children of the Poor in the Principles of the Established Church, held at Tunbridge Wells on Tuesday afternoon last, under the presidency of the Archbishop of Canterbury, the Bishop of Oxford made a speech, of which we hardly know whether most to admire the concessions he made to the truths we have so long advocated, or the apparently unsuspecting *naïveté* of tone and manner in which he made them.

In the first place he tells his audience "The less the State interferes with religion the better." This is the general principle which he afterwards, as we shall see, proceeds to apply to the case in hand. His lordship, we hope, is prepared to receive the pious and indignant rebuke of the *Record*. "The less the State interferes with religion the better." Were we to push this *dictum* to its logical extent, we should have some warrant for saying that there is one bishop on the bench who adopts the platform of the Liberation Society. When, however, we look at the Bishop's votes in the House of Lords, we are made fully cognisant of the fact that he does not act upon the principle in all cases. He is still an enemy to smoking in general, but when it falls in with his feelings, and suits his sympathies, in any particular instance, he can speak of the pipe with something very like approbation. Perhaps, however, he would more clearly define his real meaning, were he to explain what he understands by "interference," and what by "religion." We suppose he does not mean that the first term includes a public provision for the clergy, or compulsory Church-rates for the support of the fabric and services of the Church,—but simply that the hierarchy and the clergy having been publicly provided for, the more completely they are left to do as they please, the more they would like it. And when the Bishop refers to "religion," we apprehend his meaning to be the Church of England. So that, interpreted by the right rev. father's general course of life and tenour of utterance, the principle which looked so large would, we are afraid, dwindle down to a mere declaration, that the Anglican hierarchy and clergy ought not to be meddled with, although they may be provided for, by the civil power.

But the Bishop of Oxford has advanced, as

the old Puritan divines were wont to phrase it, "from generals to particulars." He has drawn with the hand of a master the different results to be anticipated from voluntary, as contradistinguished from compulsory, religious teaching. "Look on this picture, and on that!" "The work which the society has inaugurated and embodied is in this land a mighty work of Christian charity. Look at those going, Sunday after Sunday, to teach in your Sunday-schools; night after night to teach in your night-schools; day by day to superintend the day-schools. What sends them there? The love of Christ leads them to love the little ones. Think what the difference must be between teaching impregnated by this Christian principle of love, when there is perpetually issuing forth from it unintentionally, and therefore more forcibly, the utterances of a Christian example, and the wretched substitute for it of having in your 10,000 parishes a dull, monotonous training of Government teachers working as Government officials. You are transformed at once from the realm of Christian love into the arid waste of the dreariest red-tapeism. As Mr. Estcourt truly said, you cannot combine the voluntary with the compulsory: if you levy a rate, there must be an end of the voluntary teaching of the poor for the love of Christ. By compulsion I maintain you would be taking the sun out of the system, and substituting for it the miserable fabricated lights of Price's manufacture." Now is it possible the Bishop did not see that the contrast to which he refers holds good of religious teaching when the subjects of it are men and women, as well as when they are only children, and when the teachers are invested with clerical authority quite as much as when they are simple members of the laity? Why, this is precisely the line of remark most commonly resorted to by those who urge the disadvantages of a Church Establishment. We could point him to fifty passages at least, culled from the articles of this journal, which put the matter in the same light. It is one of the main arguments we have constantly employed in favour of Christian willinghood, and in opposition to every attempt to substitute law for love in the building up of Christ's Kingdom. Moral results will always be the measure of the moral forces by which they have been obtained. The living power which is designed to win and mould human hearts must come forth of the human heart. There can be no assimilative energy where there is not first of all a correlation between the spirit out of which it proceeds and the spirit into which it enters. Intellect may enlighten intellect, but love must be kindled by love. As a rule, this is true wherever man is spoken of, and we wonder that a bishop who recognises its truth in reference to elementary schools does not see it in reference to Churches. Law cannot do the work which is exclusively appropriate to love.

We need not press the Bishop of Oxford, therefore, on the first of his utterances upon which we took the liberty of commenting. We prefer the second, for it more completely puts him alongside of us. We claim him as one of ourselves—one belonging to our own ranks. He may not be aware of it, but his conclusions on the subject of religious teachers are wrought from the same stuff as that of which the conclusions of Liberationists are wrought.



we hail him as a sensible man and a man of subtle Christian insight. Whether he will take it as a compliment or the reverse, we must leave to his good nature.

ECCLIASTICAL NOTES.

One by one all periodicals, periodicals that eschew politics, and that wear neither Church nor Dissenting colours, are being drawn into the vortex of ecclesiastical discussion. When a nation is occupied with the consideration of a great question, it is very difficult indeed for any section of the literary world to taboo it. Every journal has its special admirers, and those especial admirers always want to know what their favourite has to say upon the topic of the day. In this way, we imagine two articles have found room in the light and delicate pages of Mr. Anthony Trollope's *St. Pauls*. One of these articles is a model of careful political criticism upon the question, "Whom shall we make Leader of the New House of Commons?" The other is on the Irish Church. We must say that the first article pleases us better than does the second. The Irish Church question is, however, on the whole, very candidly discussed, and the tone of the article is against the continuance of that institution. We quote a summary of its arguments as it appears in its own pages.

The question of total abolition is thus stated:—

1. It would establish ecclesiastical equality in Ireland, and so remove the religious element from politics.
2. It would release the conscientious Protestant clergy from the political control of the State, and add to their zeal against "Popery."
3. It would gratify the Roman Catholic clergy, and deprive them of a grievance against the State.
4. It would at first inflame Irish Protestants, but finally induce them, partly through resentment and partly through a new national feeling, to unite with Irishmen of other sects in demanding boons from the Government.
5. It could hardly be final or complete in its removal of religious discord, because the educational questions would still afford opportunities for the contests of rival sects for State endowments.
6. It would be full of difficulty as regards the allotment of the funds diverted from the Church, which, if given to education, would cause a renewed struggle of the rival schools.

It will be seen that there is a kind of balance of good and evil in the probable results. The desideratum is some adjustment that would secure the beneficial and avoid the evil results; and such adjustment is believed by many to lie in the equivalent endowment of the Roman Catholic Church; so that we should raise that to the level of the Establishment, not lower the other to a dependence on its own resources.

This looks something like "see-saw," and so it is, and there is a good deal of other see-saw matter in the article. But at the close of the article we have the question as respects the clergy, thus pointedly put—"What useful public function do they discharge? Do the majority of the tax-payers who support them, derive benefit from their services? Are the general political results eminently satisfactory? Apply these questions to the Irish Church, and await the reply." This is good as far as it goes, but the writer, as is the case with most of such writers, does not seem to dream that the question should be considered from still another point. If the Irish clergy worked miracles for the good of the people every day of their lives, their continuance in office would not the less be utterly unjustifiable. How is it that some people never appear to dream of testing institutions by the rule of justice? How is it that they never think of applying a recognised principle instead of an apparent policy to them? No policy can be good which violates a sound principle. We recognise this in all excepting ecclesiastical affairs, where it is truer than it is in any other sphere of human action.

The fugitive literature of London is well worth preserving, but no one, we imagine, takes the trouble to preserve it. A specimen of this literature is now before us in the shape of three very clever caricatures of "Popery in the Church of England." It would be impossible to give, by description, a correct notion of these papers. All sorts of figures are drawn in them, from persons with tails and prongs carrying censers and wax candles, down to priests with chasubles, and a pope with a mitre, the black figure with tail and prong not being absent from any of the drawings. There are some persons who might object to circulating such literature. However, it is circulated, for the first "Leaflet" has already attained to a circulation of fifteen thousand. Somebody once suggested that the very thing now left for literature to supply was an ecclesiastical *Punch*. No doubt events occur in the ecclesiastical world which are fair subjects of ridicule, irony, and sarcasm. The veritable *Punch* of this week treats the Cape bishopric question, and a good many other subjects might be treated in the same way. Who is it, however, who says that sarcasm, irony, and ridicule, are unlawful weapons of Christian warfare?

Some people have a very queer notion of Church reform, and the people of Southwark are evidently of this number. Ever since the days of James the First two preaching chaplains have been maintained out of the parochial property of St. Saviour's. The population of St. Saviour's having increased some twenty times over since the beginning of the seventeenth century, the present authorities of the parish have come to the conclusion that only one preaching chaplain is now required. At present there are two at 300*l.* a-year each; but a Bill has been drawn up, and is intended, we believe, to be brought before the Legislature in the next session of Parliament, providing that, in future, there shall be only one chaplain, at 600*l.* a-year. As the tendency of public opinion is rather in favour of withdrawing such officers altogether from burdening parochial purses with no benefit to the inhabitants, we advise the St. Saviour's authorities not to bring forward their Bill. It reads pretty well, but it will not bear examination, and it will, we promise them, excite some opposition. In all probability, somebody will move that after the preamble words be inserted to the effect that when the present preaching chaplains vacate their office no other chaplains be appointed in their place.

We naturally regret to have fallen under the lash of the *Clerical Journal*, for the comments, in this paper, upon Mr. Gladstone's so-called Compulsory Church-rates Abolition Bill, one of the objects of which is again to legalise compulsion. The *Clerical Journal*, writing in that clerical style which so adorns his Church, characterises the article in this paper as "a piece of inflated conceit," and says that it is "disgusted" at the "cool impertinence with which the *Nonconformist* here meddles with other people's business." Next we are lectured on our "pitch of presumption," and are further favoured with references to our "precious conventicles and hydra-headed parties." We are also, it appears, guilty of "effrontery"; we have a "morbid and perverted sense of religious freedom," and the question is asked how it is that Englishmen do not abjure our "rhodomontade"? Well, we can't say! But is this the style that our usually very mild contemporary intends in future to discuss questions of Christian politics and Christian doctrine?

One is sometimes mortified at the utter ignorance which is exhibited of the work in which one has been engaged for, in some cases, a lifetime. Such an instance of ignorance occurs in a sermon preached during this month in St. Michael's, Wakefield, by the Rev. W. Goldstone, M.A., Assistant Curate. The title of the sermon is, "The Church and the Establishment," and the text is, "My kingdom is not of this world." Mr. Goldstone appears to be a High-Church liberationist, but he should be better informed. He says:—

Now, I dare say most of you have heard of a society called the Liberation Society. The object of this society is to separate the Church from the State, and make religion free from the control of the State; and those persons who have no faith in the Church of God, but only in a human "Establishment," are terribly alarmed at the proceedings of this Liberation Society. But I am not, and I will tell you why; because, though I have no faith whatever in an "Establishment," I have plenty of faith in the Church of God. The Liberationists pretend that they wish to do us a service, but what they really believe is this,—that in bringing about the separation of the Church from the State, they would be bringing about her destruction; and so they would bring about the destruction of the "Establishment," but not of the Church, mark you. In separating the Church from the State, they would, without intending it, be doing us a very great service; for the Church would then be free to teach the true faith of Christ without let or hindrance. The State opposes and oppresses the Church in every possible way; the State will not suffer the Church to have a voice in the appointment of her bishops. Do you know how a bishop is appointed? I will tell you: the Prime Minister of the day selects some clergyman, and recommends the Queen to nominate him to the vacant bishopric. The Queen then sends a notice to the dean and chapter of the cathedral to which the new bishop is to be appointed, and advises them to elect him. The dean and chapter then go through a most horrible sham; they profess to take counsel together as to whether this clergyman is the fit man to be consecrated a bishop or no; but in reality they do nothing of the sort, for they know that, fit or not, he must be elected; and consequently they always do elect him; because if they were to say he was not the suitable man to be raised to the office of a bishop in the Church of God, and were to refuse to elect him, they would be liable forthwith to be proceeded against in a court of law. Now, I say, if the Liberation Society help us to get free of the State, and so of such a disgraceful mockery as this, they would be doing us a very great service. But those who are so alarmed at the doings of the Liberationists wish this state of things to continue, because they only believe in a human "Establishment," and have no faith in the Church of God. They fly for support to an arm of flesh, to the powers of this world, when they think the Church is threatened; which means that God will not, or cannot, defend His own; that God cannot protect His Church without the help of man!

This is remarkable speaking, and the author is so evidently in earnest that we must attribute his mis-

representation of the motive of the Liberation party to want of information only. We make a rejoinder to his sermon by expressing our extreme pleasure with the greater portion of its contents.

THE LIBERATION SOCIETY.

YOUNG MEN'S CONFERENCE AT HACKNEY.

The meeting which took place in the lecture-room of the Congregational church, Lower Clapton (the Rev. F. Soden's), on Wednesday evening, was one of the liveliest and most successful in the series of young men's meetings in the metropolitan district. The lecture-room was closely packed, and perhaps the audience would have been larger had there been more room. William Green, Esq., presided, and amongst those present were the Rev. Edward White, the Rev. Dr. Spence, the Rev. T. W. Aveling, the Rev. F. Soden, the Rev. W. Kirkus, Mr. McPherson, and other members of the Established Church.

The CHAIRMAN, in opening the proceedings of the evening, expressed his deep regret at the absence of their honoured friend, Mr. S. Morley, whom they had hoped would have presided, but who was prevented by indisposition. The conferences which had already been held in London and the country had created considerable interest and sympathy in the cause which the Liberation Society had so deeply at heart, and for which it had suffered no insignificant amount of obloquy. That obloquy, however, had only nerved them to greater effort to sever that alliance which, on the one hand, was inflicting terrible injury on the cause of true religion, and, on the other, upon the State in creating and fostering those distinctions in the eye of the law which ought not to exist in the body politic. Mr. Miall, their leader on this question—(loud cheers)—had once observed that he would rather wait for the separation than have it other than the result of the enlightened conviction of his countrymen; and it was to this enlightenment that these conferences tended. It was most important that young men should keep themselves abreast of the movements of the day, and that they should study the literature in which the question of Church Establishments was ably expounded. The Liberation Society had had his sympathy and co-operation in hundreds of quiet ways ever since he was eighteen years of age, and would have until the victory was won. (Cheers.) It was sometimes said to him by good and conscientious men, "We are with you in your object; but we think, if you quietly wait, let the Church alone and not rouse her to self-defence, her own internal weakness will bring about the object you have in view." All he could say to this was, that this was not the way in which their Divine Master dealt with abuses in His day. The silent system was the most unlikely by which to accomplish this object. Other abuses had to be rooted out by exposing them to the logic of truth and experience, why not this? (Cheers.) Others said, "We cannot help you because of the political character of the Society." He thought such an argument carried with it its own refutation, for what was the Established Church but a Church by Act of Parliament? How could it be reached but by sending men to Parliament in sympathy with Free Church principles? Such men could not be sent to the House of Commons without Christian people entering into the arena of political strife, animated by a religious, manful spirit. He would merely say in conclusion that the Liberation Society had no controversy with the Church whatever in reference to its spiritual organisation or form of worship. The Society would not just the same if Congregationalists or Baptists were allied to the State. They mourned the loss to the world of that spiritual power which the Episcopal Church might exert if it were once enfranchised and worked in the power of true, loving willingness. (Cheers.)

The Rev. EDWARD WHITE, who was received with loud cheers, then addressed the meeting. He began by saying that the Society which he had the honour to represent on that occasion, appealed to the convictions of the country, and went forth to accomplish, by reasoning, a great practical object. Although Carlyle had said that the population consisted of nineteen millions of persons, mostly fools, and Cobden had styled the English the Chinese of the West, England was one of the few countries in the world where a change of opinion could be brought about by appealing to the understanding. With liberty and a free press they need not despair. Of late years they had had some good examples of what could be done by the force of reasoning. There was the repeal of the Corn Laws, and, recently, there was the passing of the Reform Bill. After such a proof as that they had no reason to despair, though their population consisted of persons "mostly fools" and though they might be the Chinese of the West. (Cheers and laughter.) Of those who had been reasoned into their opinions it should be remembered that they were not all on the side of the Liberation Society, and it was by the collision of mind with mind that they trusted for the victory of truth on either side. It was most desirable that those who maintained that churches should be free should be convinced of their error, if they were in error; or, that those who believed in a State-Church should be brought to another way of thinking, if they were wrong. But if they were to go into this matter by reasoning, it would be necessary to make two or three provisos. That they might not be charging at windmills, it should at once be understood that the question raised by the Liberation Society was not

the theological or ecclesiastical position of the Church of England. They had nothing to do with its excellencies or with the deficiencies of Dissent. He should be ready to agree with the strongest Churchmen in regard to any deficiencies in Dissent which he might be able to point out; but these questions—the excellency of the Church of England and the deficiency of Dissent—might be put aside. The question raised was, whether the Church of England ought to be united with the State? (Hear, hear.) It should further be borne in mind that the establishment of religion was not to be confounded with the endowment of religion. In Ireland, for example, the Church of England was established and endowed; but the Presbyterian was endowed and not established. This distinction was of great importance, for there were many doctrinaire statesmen who did not think it right to continue the establishment of the Irish Church, who would fight to the death for the endowments. (Hear, hear.) The principle of an Establishment might be said to have passed through three forms—the thorough, the medium, and the modern. The “thorough” was the system on which the Roman Catholics and the early English monarchs had endeavoured to maintain the Church. They said, “You must believe, or lose your head.” This was the system of the Tudors, and of bloody, or more correctly, perhaps, bilious Mary. The “medium” form was when a man’s life was spared, but when his ears were cut off or his nose slit. This was the system of the Stuarts, and people fled the island in consequence, and became the planters of America. The “modern” form inflicted civil disabilities on those who did not belong to the Establishment, and that was the form under which they now lived. They were allowed their civil privileges, but with the proviso that it was far more respectable to belong to the Church of England. He believed the principle of an Establishment had led to a spirit of illegality, and had fostered the spirit of doubt more than anything else. The law was clear in regard to the army and the navy, in regard to almost everything but the Church. Ask an opinion upon other matters, and you could have an answer; but ask any one, what is the teaching or the doctrine of the Church of England, and who can tell? The recent decisions of the Privy Council had thrown a haze over all these subjects, and this was the result of the union of Church and State. Separate the Church from the State, and the glorious men belonging to that Church would soon tell you what the doctrine of the Church was. (Cheers.) There was such a body of good men in the Church that they would soon put the whole on a good foundation, but they were tied hand and foot, and had no freedom because they were impeded by the action of the State. (Hear, hear.) It should be understood, however, that they considered the work of separating the Church from the State as a gradual work. It was not to be done by a short Act of Parliament. The Liberation Society had been at this work for five-and-twenty years. It had done much; but they were not looking for a catastrophe or for any sweeping operation. They were ready to wait patiently for the effect of reason upon the national mind. There were many who refused to assent to the principles of the Liberation Society, and with such objectors he was ready to enter into argument. It was said, for instance, that the Church was too strong to be overthrown, and therefore it was useless to engage in their present undertaking. Well, he admitted the strength of the Church of England; but there was a distinction between that and the Establishment. (Cheers.) The strength of the Church of England was of the noblest kind, but he did not feel so sure that the Establishment was so strong as it was ten years ago. Was the Irish Church as strong now as it was then? The Irish people had never had a fair chance of knowing what Protestantism meant. (Cheers.) The history of Protestantism amongst them had been a long system of spoliation, and therefore they were so dissatisfied that the Establishment in Ireland must come down; and when that was removed, they might depend upon it that there would be room for the introduction of similar principles across the water. (Loud cheers.) Again, it was asked, “How will you support the ministers if you remove the Establishment?” The simple answer was, those who believed in religion must support it. “But will you not destroy their independence?” Was it true, then, that ministers were less influenced by principle than lawyers or medical men? Did people say to a lawyer or medical man, “I cannot rely upon you because you are not connected with the State?” On the contrary, was it not a fact that a man’s being paid by his clients was a proof of his competency? But it was further urged that wherever there was power there ought to be law for its direction; that force should be guided by law. Those who maintained this opinion did not sufficiently distinguish between moral law and Christianity. The State was the organ of law, not of grace. It was also said that the Liberation Society had before them an enterprise of difficulty because they did not know what to do with the property. Certainly no one dreamt of letting the clergy go free with the money. (Cheers and laughter.) This would be to create an unmanageable corporation indeed! When the English people had made up their mind that the present distribution of their property was the cause of mischief, then they would find some way to dispose of the money; either for purposes of education, or for the relief of the poor, or by applying it, if necessary, to the general purposes of the State. When that time came the cry of “secularising” property would be

found to be sheer humbug. (Cheers.) But then it was further said, “What a revolution!” If the work were suddenly accomplished, that might be; but it was being done gradually, and therefore was in accord with the spirit of English legislation. Churchmen were not their enemies, they were their brethren and fellow-citizens. To the objection that the Liberation Society associated with infidels and Chartists for upsetting the Church of England, might it not be said in reply that when it suited the purpose of their opponents—in the census, for example—they reckoned as members of the Church of England all the rogues and vagabonds of the country? That was what the Liberation Society never did. (Loud cheers.)

Upon the meeting being thrown open for discussion, Mr. KIMBER, who avowed himself a member of the Church of England, was the first speaker. He said he attended the meeting that he might discover what were the principles of the Liberation Society. He admired the speech of Mr. White, although he could not say much for its consistency, charity, or Christianity. (“Oh, oh!”) His *tu quoque* argument was not Christian, for was it Christian to call people bad names? To say that the Church of England reckoned among its members rogues and vagabonds was very far from the truth. He did not know where Mr. White got his statistics. The Church of England did not take rogues and vagabonds into her councils for training the people; but the Liberation Society did. (“Oh, oh!”) They had been told that evening that the Church of England was established and endowed and that it was created by Act of Parliament. He did not know where people got the idea that the Church of England was an Act of Parliament Church. (Laughter.) When the Church was first established it was made a condition that those who had land and wanted to encourage religion, granted a piece of land for the purpose. He did not despise Dissenters. (Great laughter.) He did not say Church people were more respectable than Dissenters. He had had something to do with chapel trust-deeds, and when land was set apart for the purpose of a chapel it was tantamount to what was done in ancient times by the Church of England. He begged to thank the meeting for its courtesy in listening to him. (Cheers.)

There were loud calls for Dr. SPENCE, who in response said that he had just come from the house of mourning, and felt unable to do more than listen to the proceedings of the evening.

The Rev. W. KIRKUS, who was also loudly called for and received with cheers, said he was in entire sympathy with the general object of the Liberation Society. On the score of civil liberty and of religious truth, any establishment of religion whatever was altogether a mistake. (Cheers.) To endow any form of religion was a dangerous policy. But he confessed he saw a difficulty. The tendency of Dissenting bodies was to introduce a second establishment. He believed every Dissenting church, vested in the hands of trustees, to take care that the chapel was to be used for only a certain set of doctrines, was an Establishment. He did not know how many chapels were now being built with these doctrinal trust-deeds; but he had no hesitation in saying that every one of them belonged to an established religion. He could see no difference in that chapel, for instance (Mr. Soden’s), if it had a doctrinal trust-deed, and Westminster Abbey, and the time might come when it might give rise to controversy. He could not see how they could ask for the disendowment of the Irish Church unless they meant to disendow every chapel. He thought the gravity of the Establishment question was on the side of the dogma and not of the property; and he feared they would get into the same muddle with the property of Dissenters as they had done with the Church of England. (Cheers.)

Mr. LAYCOCK said the question was, would it be better for England to have no Church, or to have an Established Church. If the Church were disestablished it would be its ruin; for some other Church would soon take its place. If the Church of England were gone there would be nothing but contention among the different sects. At every corner the Roman Catholic Church was creeping in, and Romanists were working with but one object in view—to assist the Liberation Society. (Laughter.) As a matter of policy it would be better for Dissenters to help to keep the Church of England, and as far as Christianity was concerned the result would be that when the Roman Catholic Church ruled supreme, all liberal Englishmen would refuse to submit, and forsake religion altogether. (Great laughter.)

Mr. OFFOR said he was very glad to see the good temper with which the conference had been conducted, and that Churchmen had come forward to discuss the matter with them. (Cheers.) He could not quite understand the observations of Mr. Kirkus; he did not appear to go to the root of the evil. They did not complain of private individuals doing what they pleased with their money, but that persons of all opinions on religious matters should be compelled by the State to support the religion of one class of the community. This principle was really at the root of the whole question. It was purely a matter of justice. Was it right that one class should be supported by the compulsory contributions of the nation? It might be that trust-deeds were framed in such a manner that the wisdom of the future would not sanction; but that was not the question. He assured Churchmen that Dissenters entertained no feeling of hostility to the Church of England. They were doing harm to their Church themselves by saying that when separated from the State it must fall. Far be it from him to say that it rested on so rotten a basis. What reason could be given why any one

should cease to be a member of it because it was separated from the State? (Cheers.)

Mr. MACPHERSON said the Liberation Society seemed to him to be reading a recantation. Its tone that evening was very different from that of Mr. Edward Miall, when he called the Church of England an impious pretence, and felt desirous of preaching its funeral sermon. He could not agree with Mr. White when he spoke of disabilities existing under the “modern” form of the establishment principle. What were these disabilities? (Cries of “The Universities.”) Well a Dissenter could take his degree at the university, although he was not admitted into the governing body. His was no more a disability than he himself would be subject to were he to come to that chapel as a member of the Church of England, and wish to become a member of the governing power. Mr. White’s third stage, it seemed to him, instead of asking for equality demanded superiority. If the Church of England were disestablished, some other Church would become established. Two crimes would be committed; first, the people of this country would be deprived of their far-reaching Christianity, of an equal diffusion of Christianity throughout the country, and in the second place an act of spoliation and robbery would be committed. (No, no.)

Mr. HARRIS said, as Mr. Macpherson was aware perhaps, the senior wrangler this year could never be a fellow of his college. Was that no disability? He further said that if he came to that chapel he could not have a voice in its administration. Was that chapel a national institution? The university was, and that made all the difference. (Cheers.) It was said that their grievances were sentimentalisms; but, for his part, he did not know any part of a man’s nature more sensitive than his sentiments. He should like Mr. Macpherson to give one instance in which Dissenters had asked for superiority. Equality they asked for, because it was their right, and they would struggle on till they obtained it.

The Rev. EDWARD WHITE, in reply, said that many of the objections which had been started had been answered by those who had preceded him. Mr. Kirkus’ objection deserved careful consideration, maintaining as he did that every religious society holding property to which there is a doctrinal test, and appealing to the State for its maintenance, was an establishment, and that this was the tendency of Dissenters. Mr. Offor had said that a distinction was to be drawn between a national and private endowment. “My pencil-case,” said Mr. White, holding it up, “is an established property, and I can appeal to the State to exercise all its force, if necessary, to secure me in its peaceful possession”; but that was a very different thing from taking property now allowed to be national, and giving that to one form of religious belief. One gentleman had spoken of the property of the Universities as willed by their founders. It should be remembered, however, that the founders of most of the colleges were not Protestants, but Roman Catholics. The civil power had dealt with the property once, and would be competent to deal with it again. He thought he need do no more than repeat what he had said before, that they were aiming to do away with civil superiority in any Church. He could not, however, refrain from noticing what Mr. Macpherson had said in reference to Mr. Miall. There was a time when he (the speaker) did not believe in the Liberation Society, and it was simply his knowledge of Mr. Miall that induced him to become a member of it. (Cheers.) A man of purer mind and moderate character, a man more anxious to do justice to the arguments of opponents, there did not exist. (Loud cheers.) Having spoken with all the fervour and exaggeration of youth, he has recently said that he regretted some of his earlier utterances. He was too great to be subjected to the treatment which Mr. Macpherson apparently desired by his unworthy quotation. (Cheers.) As to the diffusion of Christianity suffering if the Church was disestablished, no proof of that could be given. There were, both in town and country, but especially in the rural districts, many who would diffuse Christianity for nothing. As to spoliation, the question was, Could not the nation do what it would with its own? “We want,” said the speaker, “to persuade England to do something with its own different to what it now does. We are engaged in an enterprise in persuading England to do it. If we cannot reason England into this, we cannot. If we can, there can be no spoliation. (Loud cheers.)

The Rev. F. SODEN said he was rejoiced that such a meeting had been held in the chapel of which he was minister. In regard to creating a new Establishment because individual men chose to give their money to the upholding of certain doctrines, was a doctrine which to his mind was inexplicable. He belonged to the Liberation Society for this reason: he believed the existence of a State Church to be an offence and a dishonour to what he regarded as the Divine right of the Lord Jesus Christ, and he was satisfied that however much they might fight the question on political grounds and demand their great rights, they would never fight the battle to its true issue unless they fought it on the deep religious convictions which bound them in loyalty to Christ. (Cheers.) He had much pleasure in moving the following resolution:—

That this conference is convinced that the connection between the Church and the State is inequitable and unjust, and is detrimental to the best interests of the community, and pledges itself to employ every constitutional means to obtain their separation, and to secure the recognition by the Legislature of the principle of religious equality.

The resolution was seconded by Mr. WILLIAMS, and after the usual votes of thanks, the proceedings terminated.

SHEFFIELD.—The lecture lately delivered here by the Rev. Marmaduke Miller has been followed up

by a movement among the young Nonconformists of the town; the means chosen being the holding of a young men's conference similar to those so successfully held in other large towns. It took place on Tuesday night, and proved to be as effective as any of those which have preceded it. Some 400 young men accepted the invitation to tea given by the local committee; the place of meeting being the school-room of Queen-street Chapel, and the conference being held in the chapel. The Rev. David Loxton, who presided, said that he regarded the holding of the conference as a most timely proceeding; for the approach of a general election imposed great responsibility on the friends of religious equality, and any mistakes which might be committed might be followed by the most serious results. The Rev. Giles Hester commenced the proceedings by reading a pointed and pungent paper descriptive of the principles held by the Liberation Society. He strongly animadverted on the present position of the Evangelical party, who, he said, appeared to have faith only in lawsuits and funds of £60,000. Following on this paper was a resolution, moved by the Rev. J. P. Gladstone, the secretary of the Sheffield branch, who, referring to the recent lecture of Dr. Massingham, said that he would not be left unanswered, but that arrangements would at once be made for meeting his statements. Mr. Castle having seconded the motion, and it having been carried, Mr. Carvell Williams, who came down from London to attend the conference, read a paper answering the questions—Why should young men help the liberation movement? and how can they best do so? It was listened to with the deepest interest. Then another resolution, relating to practical action, was moved, and a general discussion ensued, in which the Rev. J. Calvert, Mr. Andrew, the Chairman, and others, took part. Several questions relative to the statements of Dr. Massingham on the Church property question were asked, and it was evident that the subject excited great interest. It was not till a quarter past ten that this most successful meeting closed. We should add that many of the students from Rotherham College and young men from other places were present.

LEEDS has followed in the wake of other large towns in holding a young men's liberation conference. It took place on Wednesday evening, when Mr. Carvell Williams, the Society's secretary, together with Professor Green, of Rawdon College, attended as a deputation. There was a very large attendance, the schoolroom attached to East Parade Chapel being filled. E. Butler, Esq., was chairman, and delivered a thoughtful, pointed, and humorous address in opening the conference. The papers read by Messrs. Green and Williams appeared to be thoroughly enjoyed by the conference, which cheered the principal passages most heartily. Subsequently, Councillor Linsley, the Rev. W. Best, the Rev. W. Thomas, the Rev. E. Carter, Alderman Carter, Mr. Andrew, and some of the young men present, delivered brief addresses. At Leeds, as at Sheffield, a great desire was expressed to obtain accurate information respecting the nature and ownership of Church property.

FLINTSHIRE.—The Rev. D. Milton Davies, of Llanfyllin, has been visiting various places in this county, and lecturing on behalf of the Liberation Society at well-attended meetings. Amongst them are Flint, Mostyn, Holywell, and Bagillt. On each occasion a Nonconformist minister presided, and the lecturer was cordially received.

LAMMAS, NORFOLK.—On Thursday evening last a public meeting was held in the Wesleyan Chapel, to hear addresses upon the nature of the work carried on by the Liberation Society. The meeting, which was the first held in the district, was a large and enthusiastic one. H. H. Gambling, Esq., of Yarmouth, presided. The Rev. S. Hawkes, of Buxton, spoke of the duty of Christians to support the principles of the Society, as an obligation laid upon them by the Word of God, which calls upon them to be witnesses for Christ, to contend earnestly for the faith once delivered unto the saints, and to use "the sword of the Spirit, which is the Word of God." The Rev. C. Goffe, of Walsham, gave a sketch of the temple service, as being of Divine appointment, but abrogated by Christ, who, "the first Dissenter," set up His kingdom in opposition to the State religion. The Jewish religion, abused by the Jews, had wrought three great evils: vanity, hardness of heart, and a spirit of persecution. Mr. A. C. Fuller, the Society's agent, then gave a very interesting address, in which he contrasted the two forces, physical and spiritual: showing that the first was the power of the magistrate, to be used in the suppression of outward evils; but that the only power which the Church could lawfully use, was the spiritual, the power of love. The Rev. J. Key, Primitive Methodist minister, then gave an address on the nature of "religious liberty." The meeting was concluded with prayer.

THE IRISH CHURCH MOVEMENT.

BAYSWATER.—On Wednesday night, Jan. 22nd, Mr. Mason Jones lectured at the Westbourne-grove Hall. Mr. Alderman Lusk, M.P., presided. There was a very good audience. Mr. Lusk, in his opening remarks, said that amongst the various important questions which would occupy the attention of the Legislature in the next session was that of the Irish Church. That Church had been established for centuries, but had never taken hold of the affection of the people. On the contrary, they were estranged from and hated that Church. He said that he had not come there to express his opinion as to what

should be done; that he would do in his place in the House of Commons. No one, however, need be afraid, whatever was done, that the Church would be damaged—that is, the Church of Christ. After referring to Mr. Disraeli's remark that he was opposed to the separation of the State from the Church, not because he believed the Church but the State would be injured, he recommended to audience to hear the lecture with impartial feelings. Mr. Mason Jones's lecture was received with frequent bursts of applause. The Rev. T. French moved the adoption of a petition for the impartial disendowment of all sects, which was seconded by Mr. Waylen. Mr. Arthur, of Notting-hill, moved a vote of thanks to Mr. Jones, which was seconded by the Rev. J. Russell. The petition was adopted unanimously, and three cheers were given for "Mr. Mason Jones, the candidate for Marylebone."

KENNINGTON.—On Tuesday night a large meeting was held at the Horns, Kennington. Mr. H. R. Ellington presided. In opening the proceedings the chairman regretted the absence of Mr. Thomas Hughes, M.P. He said the Irish question was confessedly the subject uppermost in men's minds just now, and somehow or other they had the notion that the misery of Ireland was to be attributed to the State Church in that country. Few could go into the subject and examine it in all its details without coming to the conclusion that it was high time so fruitful a source of mischief and heartburnings was done away with. As the Irish Church would doubtless be one of the first subjects which the new Parliament would take into consideration, it behoved constituencies to evoke such an expression of feeling that even a Tory Government would be compelled to take action. Mr. Mason Jones, who was received with great cheering, entered at great length upon the question, contending that nothing but impartial disendowment of all religious bodies in Ireland would offer a satisfactory settlement of the difficulty. Other gentlemen then addressed the meeting upon the adoption of a petition to Parliament, and the proceedings were closed with a vote of thanks to the chairman.

NEXT WEEK two additional meetings are to be addressed by Mr. Mason Jones, on Tuesday night at St. George's Hall, Gray's Inn-road, and on Thursday night at the Rosemary Branch, Peckham.

THE BISHOPRIC OF NATAL.

In our last number we stated that it had been arranged that the consecration of the rival Bishop of Natal, Mr. Macrorie, was to take place on Saturday. It seems, however, that, in consequence of the Bishop of London's remonstrances, the Bishop of Grahamstown gave his lordship an assurance that the act would not be performed in England. Following upon Dr. Tait, the Archbishop of York also remonstrated against the step proposed to be taken. Dr. Thompson, in his letter, gives a number of reasons for "delay," but he asks for it mainly "to allow the best legal opinion to be taken upon the two questions—whether the Bishop of Natal was rightly and canonically deprived? and whether, under all the circumstances, the consecration now contemplated can lawfully take place?" The *John Bull* says that his Grace the Primate has authorised communications to be made to the Scotch bishops stating his willingness that Mr. Macrorie should be consecrated in Scotland if they will permit it.

A hasty protest against the consecration in the diocese of Edinburgh has been published by three of the principal Episcopalian clergymen, viz., Dean Ramsay, the Rev. Dr. F. Sandford, and the Rev. H. M. Oswald, M.A. It is said that the chief laity of the Edinburgh Episcopalians are equally opposed to the step, and that the extreme precipitation with which this secret consecration has been hurried on has made it impossible to obtain more signatures at the moment; but there can be no question that the document represents the feelings of the most respectable members of the community.

The Rev. W. Macrorie, who is in London, has sent to a local paper at Accrington a copy of a letter addressed by him to a friend who seems to have protested against his acceptance of the bishopric. Mr. Macrorie contends that Dr. Colenso has been deposed by the only court which had authority to depose him, namely, the court of the Metropolitan, by which he has been spiritually sentenced. The Judicial Committee of the Privy Council is a tribunal which has never possessed the confidence of Churchmen; it has ruled, however, that in South Africa the Church is in the position of a voluntary association. The notion about St. Helena was absurd. "Surely," says Mr. Macrorie, "if the writer ever meant it for any more than a good joke, he must have taken us for a very stupid set of people to think of giving ourselves the trouble of going out to St. Helena, when, supposing there was a legal difficulty about holding the consecration in England, we could go comfortably down to Scotland, and there act without the slightest risk of violating the law." He is not at all afraid that the Crown would appoint, when Bishop Colenso's office "really," to use his correspondent's expression, "becomes vacant." In conclusion, the rev. gentleman tells his friend that should he now avail himself of the *locus penitentie*, he will ask from him, as a proof of the genuineness of his convictions, a small annual contribution towards the fund for carrying on the good work in the diocese which he (Mr. Macrorie) must endeavour to raise before his departure in the summer. Mr. Macrorie appends the following postscript:—

One word respecting the Bishop of London's attitude towards the Natal question. It should be borne in mind that Dean Stanley, the avowed apologist for Dr. Colenso and his views, has been for the last twenty years the

Bishop of London's intimate personal friend and theological ally. These are the words, just published, of the bishop's friend, and (till lately) examining chaplain:—"The doctrines of the Bishop of Natal are such as the universal Church has never condemned; such as within the Church of England are by law allowed." As regards the Bishop's hasty judgment of his brother bishop's intentions, I may say that the Bishop of Capetown assured me that he never would perform a service in any diocese without the entire concurrence of its bishop.

The Metropolitan Bishop of South Africa, Dr. Gray, in a sermon preached in the church of St. David, Exeter, on Sunday morning, referred in the following terms to the Bishop of Natal, and the proposed appointment of another bishop in the place of Dr. Colenso.

I will not dwell, my brethren, upon this subject at any length to-day, and it will not be expected that I should dwell upon a matter that is still under discussion; but this only will I say, that the Bishops of Africa will take no step without consultation from the Primate of the Church of England, and that whatever course they pursue will be in hearty concurrence with his wishes, and in entire accordance with his instructions. But I doubt whether the Church of this land feels how great a hindrance to the truth and how great a danger and scandal exist in that land, as well as in the Church at home, because he who went forth to preach Christ's truth and Gospel now declares that the Holy Scriptures, which are the record of God's revelations to man, do not contain an unerring record of His Truth; and do not contain, even upon faith and morals, that which we are all required to adhere to, and asserts that our blessed Lord knew no more than an intelligent Jew of His own age and period—that He was, in fact, ignorant—that it has been reserved to a critic of this nineteenth century to point out the blunders of his ignorant Lord, and that He whom all the angels worshipped is not a fit object for our adoration. These things, day by day, are being taught in the name and with the claimed authority of the Church of England, and we in that land feel that it compromises us, and compromises you, and that if we tolerate such teaching we are unfaithful to the Lord, we are untrue to Him, or betray His cause, and we shall lose His blessing.

MR. GLADSTONE'S CHURCH-RATE BILL.—So far as we may judge from the views of their principal organ, the Dissenters are making up their minds to resist Mr. Gladstone's Church-rates Bill. This bill, which bears the names of Mr. Gladstone, Sir George Grey, and Sir Roundell Palmer, was brought in and read a first time on some night during the late meeting of Parliament, when nobody cared for anything except the Abyssinian calls for money, and the hardships of the unfortunate costermongers. It is now printed, and contains the following provisions, which are quite worth meditating upon as showing, not indeed the position of the church-rate question in the minds of people in general, but in Mr. Gladstone's own mind, inasmuch as his two supporters, who with him endorse the bill, would doubtless follow wherever he may lead. From this bill it is quite evident that Mr. Gladstone is not educated up to the standard of the thorough Liberals in the matter of Church-rates; and if he is not quick in learning the lessons which his followers are teaching him, Mr. Disraeli will be beforehand with him in educating his own followers up to the Radical mark. He now proposes to abolish compulsory Church-rates by enacting that no suit shall be instituted to enforce their payment in any court whatsoever. To this rule three exceptions are to be made—1, where money has been borrowed on the security of Church-rates; 2, where money, in the name of Church-rates, is ordered to be raised under the provision of any special Act of Parliament; and, 3, where the Rate has been made before the passing of this present bill. The Act then goes on to make the assessment of a voluntary Church-rate lawful, those who make it personally agreeing to pay towards it. And then comes the provision which the extreme opponents of the old system will resist to the last. Each of the parishioners who thus personally agree to pay their quota is to be held legally responsible for its payment, and can be sued for the amount "in any court of law or equity." Whether this proviso is just and practically desirable, is a matter on which much may be said on both sides. At any rate, thorough-paced Nonconformity see herein a recognition of the principle which it detests; and it may pretty safely be foretold that with a democratic Parliament at hand neither the friends nor foes of Church-rates will care very much for the settlement of the question upon such a basis as this during the coming session.—*Pall Mall Gazette*.

THE RITUAL COMMISSIONERS sat on Wednesday and Thursday. All the Commissioners were present except Lord Portman and Sir Robert Phillimore. The question of Ritualism proper was not under discussion, various rubrics in different parts of the service referred to the Commissioners being taken into consideration.

COLONIAL BISHOPRICS.—A dispute has arisen between the Duke of Buckingham and the committee who have the management of the Colonial Bishoprics' Fund. It appears that the latter body nominated Archdeacon Harris to the bishopric of Gibraltar, and signified the same to the noble duke. The Secretary for the Colonies resented this interference with his patronage, and refuses to acknowledge the right of this irresponsible body to appoint clergymen to colonial bishoprics. At present the matter is in abeyance.—*Court Circular*.

THE ST. ALBAN'S RITUAL CASE.—The Dean of Arches (Sir Robert Phillimore) has appointed Wednesday, the 5th of February, to proceed with the case of "Flamank v. Simpson," which is to be heard before judgment can be given in the case of "Martin

v. Mackonochie," in which it is probable a decision will be given about Easter. The *John Bull* says:—"An absurd paragraph in the *Churchman* saying that the Dean of Arobes was going to decide against Mr. Mackonochie, that he would not appeal, but leave the Church, hardly needs contradiction. There is not the remotest foundation for the assertions."

WHAT IS COMING?—We have reason to believe that, before many days are over, a conversion to the Catholic Church will be announced that will cause more talk than even the reception of Dr. Manning, or Dr. Newman, or Mr. Oakeley did twenty years ago. If what we have heard is true, the conversion to which we allude is more than likely to be followed by many persons who for a long time have been anxious, but afraid, to pass the Rubicon.—*Weekly Register*.—[Is the Bishop of Salisbury expected to secede?]

THE ANNUITY-TAX AT EDINBURGH.—In the Town Council on Tuesday a new movement was begun for the abolition of the tax levied on the inhabitants of the royalty for the support of the city clergy. Mr. Greig said that several things had been done to lighten the tax, but the sting still remained, and nothing could be regarded as a settlement of the question except the entire abolition of the tax. Mr. Howden suggested that a fund should be raised by subscription to secure one-half of the present stipends, and as there were thirteen fine churches free of debt, the remainder of the stipends could be raised by the seat-rents, with the addition of 2,000*l.* a year derived from Leith. After discussion, a motion to enter into communication with Mr. D. M'Laren, M.P., and the Lord-Advocate, and to take steps for the entire abolition of the tax, was carried by a majority of seven against a motion to lay the matter before the Lord-Advocate alone.

CARDINAL CULLEN AND THE IRISH QUESTION.—A pastoral from Cardinal Cullen was read in the Roman Catholic chapel of Dublin on Saturday. His eminence condemns the *Times* and the *Quarterly Review* for adding despair to the other evils which afflict Ireland, by informing the Catholic bishops, as they have done, that no redress of grievances is to be expected. Whilst deploring the criminal folly of engaging in secret societies or open rebellion against the government of the country, in union with the other prelates of Ireland at their late meeting, he exhorts his people to avail themselves of all lawful and constitutional means "to obtain redress of the many grievances which they suffer, and to secure to the Catholics of Ireland, so long persecuted, perfect equality with every other class of her Majesty's subjects." He advises them to elect members of Parliament able and willing to defend their rights, "to apply to the Legislature for the disendowment of the Protestant Establishment and for freedom of education, and petition for a law to regulate the relations between landlord and tenant so that the fruits of their capital and labour may be secured to the agricultural classes." He advises them to apply to the corporate bodies, to men of influence, writers in the press, and their friends in England to bestir themselves in their behalf, adding in conclusion:—"The use of lawful and moral means, helped by Heaven, will, in the end, produce good results; but violence and bloodshed, and other deeds of darkness promoted by secret societies, condemned by the Church of God, will bring certain ruin upon those who have recourse to them."

Religious and Denominational News.

HARE-COURT CHAPEL, CANONBURY.

On Wednesday evening, Jan. 22nd, the annual meeting of the church and congregation under Dr. Raleigh's pastoral care—or rather, of the churches and congregations of which he may be said to be the bishop—was held at Canonbury Chapel, when reports were given of the various operations carried on during 1867. These reports were extremely interesting, and show so strongly the value and power of the Voluntary principle, as embodied in the constitution of our Free Churches, that we propose to notice a few of the facts which were detailed.

And first, as to the amount of money contributions. The total amount raised during 1867 (exclusive of the pew-rents, which go to the support of the minister*) was £4,791 6*s.* This is nearly one thousand pounds more than was raised in 1866. Considering how much commercial depression there was during 1867, this increase is certainly remarkable. We are well aware that mere money power is no sure test of church life, but a willingness to give is, and it is a significant fact that the increase appears to be spread over nearly all the various societies connected with the mission work of the church. This would imply that the entire body has given more liberally, and viewed in this light, the increased contributions of 1867 are strong evidence of an advance in spiritual life.

An analysis of the list of the amounts contributed to the various societies, and which now lies before us, gives the following results:—

For purposes more immediately connected with Hare-court Chapel itself, there were raised the following amounts:—

Incidental Fund	£385 14 9
Organ Fund and Alterations in Chapel	101 19 11
Sacramental Fund	274 17 9
Dorcas and Maternal Societies	94 12 10
Classes for the Young	30 17 3

£1,088 2 6

* There was no statement as to these, but they amount to over £1,000.

Very nearly half of the entire amount raised, however, appears to have been devoted to the support and extension of the branch churches and mission-stations in connection with the parent church. Of these there are five, for which the following sums were raised:—

1. Milton-road, Stoke Newington, Branch Church, where a new iron church, capable of seating 560 persons, was erected during the year	£1,307 17 10
2. Elder-walk, Islington, Mission and Schools	362 19 11
3. Bermondsey Mission and Schools	210 13 0
4. Hoxton Evangelistic Mission	157 18 2
5. South Maclesfield-street, City-road, Mission and Schools	75 4 0
6. Domestic Mission and Benevolent Society worked in connection with some of the above	167 14 8

£2,282 7 7

This is certainly a noble sum for one church to raise in the course of a year for mission work in London.

In addition to the above the following amounts were also raised:—

Home for Little Boys	£814 12 1
Christmas Dinners for the Poor	61 8 6
London Congregational Chapel-building Society	37 18 2
Home Missionary Society	17 13 1
Irish Evangelical Society	17 13 1
Idiot Asylum and Female Penitentiary (half to each)	65 11 4
New College	41 5 4
The Memorial-hall	15 13 0

£1,071 14 7

The whole of the foregoing amounts, making a total of 4,442*l.* 4*s.* 8*d.*, was devoted to home objects.

The amounts raised for foreign purposes were as follows:—

London Missionary Society, including Working and Juvenile	£245 4 3
Evangelical Continental Society and Italian Mission	37 0 0
Colonial Missionary Society	66 16 1

£349 0 4

A celebrated novelist, some years ago, raised a laugh against certain philanthropists by depicting them as more anxious for "the cultivation of coffee and the natives at Borrioboola Gha" than the relief and help of the destitute and needy at their own doors. This certainly cannot be said of Dr. Raleigh and his church. Indeed, it may be a question whether foreign objects receive all the attention they deserve, seeing that the contributions for them amount to only about 7 per cent. of the entire amount raised.

Mr. SINCLAIR, the treasurer of many of the societies connected with the church, and through whose hands there passed no less than 3,121*l.* of the amount raised, in stating some of the results of the above expenditure, said—

During the year 1867 have been given and used for building, being £197 more than for similar objects during 1866. Three ministers of the Gospel have been supported in three places of worship, and other four places have been kept open for our evangelists to proclaim the same message from Sabbath to Sabbath. One Sunday and three ragged-schools (independent of the classes connected with this place), have been kept in active operation. Two day-schools have been sustained during the year, and funds are ready and teachers engaged to open a third. A large week-evening school and several smaller ones are regularly open. At least 160 voluntary and three paid teachers, with four monitors, are employed. Two Bible-women, and about 120 of our fellow-members, are regularly engaged in house-to-house visitation. Fifteen rooms in various localities are open several times a week for reading the Word of God and conversation on the portion read with those present. And by the highways and hedges during the summer months here in the north, and in Bermondsey in the south, the offer of salvation has been made, and the invitation has been given to all to come to the feast of the Lord that His house may be filled. Two penny banks are provided and most efficiently managed, and four mothers' meetings are held under the care of nine ladies, including Mrs. Raleigh, and another is being opened by other two ladies. Mr. Sinclair also stated that about 1,500 persons were gathered for worship every Sabbath in the branch churches and mission rooms; that the schools and night classes were attended by about 1,300 children; that the visitation of the poor had largely increased; that seventy tons of coals had been distributed by means of coal clubs; that the mothers' meetings were attended by 336 members, and that about 360 garments, many of them made at these meetings, were distributed monthly; that the penny-banks had 984 depositors, whose deposits during the year amounted to 437*l.* 12*s.* 4*d.*; that the church and congregation had not only completed the building of "Quiet Resting Place," as one of the homes for little boys, but had fed, clothed, and educated its thirty inmates; and that by means of the contribution towards the Christmas dinner for the poor, more than 300 families, representing not less than 2,000 individuals, were enabled to have a substantial dinner both on Christmas Day and the day following.

It will be interesting to know the numerical strength of the church by which all this work is done. According to the statement of Mr. Maclean, the church secretary, the number of enrolled members is 840, of whom 147 have been added during 1867, but there have been deaths and removals which reduce the net increase to 68. These figures include the members in connection with the branch

churches at Milton-road and Elder-walk, but not of that of Bermondsey. Of course there is, in addition to the members of the church, a large congregation at Canonbury, by whom the work is greatly aided. Hare-court Chapel seats 1,500 people, and is always full.

THE CHRISTIAN INSTRUCTION SOCIETY.

A numerously-attended meeting in connection with this society took place on Tuesday evening at the Cannon-street Terminus Hotel. After refreshments had been served, Mr. Josias Alexander took the chair, and was supported by Rev. J. H. Wilson, and several ministers and friends. After singing and prayer offered by the Rev. Mr. PARKINSON, the CHAIRMAN called upon Mr. Wilson to make a brief statement in regard to the objects of the meeting.

The Rev. J. H. WILSON, after giving a résumé of the proceedings of the Christian Instruction Society, from the time of its establishment, forty-three years ago, said there were a few who never ceased to hope that such a perfect system of organisation would not be allowed to die. Might not the Christian Instruction Society be revived for the purpose of evangelising London? If it were reorganised, and all the churches formerly connected with it were represented on its central committee, 350 churches would be united in the bonds of fraternal association. If such a committee were to charge itself with the responsibility of seeing that every Christian church in connection with the society had a distinct instruction society in good working condition, that reports of work done should be presented quarterly, and quarterly social gatherings held in some central place of meeting, such a course of procedure might have a stimulative effect. It was suggested that a vigorous effort should be made to revive the society. If a class were opened in the evening for the instruction of pious laymen recommended by the churches as having gifts and graces qualifying them for open air preaching, instruction might be given so as to enlarge their acquaintance with the English language, and furnish their minds with such facts, arguments, and illustrations, as would enable them to deal with all classes of hearers, not excepting the infidel, who might challenge the preacher to make good his position by demonstration as well as by faith.

The CHAIRMAN having expressed his regret that Mr. S. Morley was absent through continued indisposition, said that there was one point in the report which should constitute their mainspring of action. There was a place for all in connection with Christ's work. He was glad to say, in reference to Craven Chapel, that the Christian Instruction Society was not defunct. There the society of all others was the most flourishing. There were sixty or seventy voluntary agents at work every Sunday in the districts adjoining the chapel. Their efforts had been attended with great success. When they commenced, two shops in every five were open on Sundays; now there was not in that district one shop in fifty open. Christians must stretch out their whole hand to the working classes who are alienated from religion—not expect to win them back by extending the tips of their fingers.

The first resolution was moved by Mr. J. W. BUCKLEY. He said, although Christian Instruction Societies were in active operation in almost every part of London, the central society had fallen asleep, and it was desirable to revive it, by the infusion of new blood, and giving to it greater representative power. The resolution affirmed the desirableness of reviving the central society "in harmony with other means of a kindred character."

Mr. SINCLAIR, while bearing testimony to the labours of the paid agents of the London City Mission, said these were nowhere so successful as where they were supplemented by the labours of the voluntary agents of the Christian Instruction Societies. He detailed the successful operations which had been carried on in the district of Hoxton, and said he had no fear for the evangelisation of London, if men of business would bring their business habits and earnestness, looking for the blessing of the Holy Spirit.

The resolution was carried unanimously.

The second resolution, referring to the proposed operations of the society, led to much conversation, in which Mr. Franklin Allport, Rev. R. Seddon, Rev. F. Trestrail, Rev. S. Parkinson, Mr. Long, and Mr. Powell, took part.

Mr. POWELL expressed the opinion that the old central society failed because it did not bring itself into sufficiently close association with the local societies. If the central society should be so reorganised as that it should fulfil similar functions in reference to evangelistic labours which were performed by the Sunday-school Union towards the Sunday-schools throughout the country, it would be productive of much good. The field of operations would then be mapped out into districts where funds and agents were most needed. The want would be made known and the whole field thus more efficiently worked. This idea was received with general approval, as were also a suggestion of the Rev. R. Seddon, that deputation should be sent from the central society, to stir up the churches to action, and a suggestion of Mr. Long that a copy of Mr. Wilson's address should be at an early date forwarded to the ministers and deacons of different churches, with the same object. A rider recommending of this action by deputations was added to the second resolution on the motion of the Rev. R. Seddon.

On the motion of Mr. JEWELL, seconded by Mr. RENNIE, of the London City Mission, a resolution was

adopted in favour of inviting concert among the representative of all the instrumentalities for the evangelisation of London, and setting apart the last Saturday in the months of February and October, in 1868 and 1869, for united prayer at the Freemason's Tavern from three to five o'clock.

A vote of thanks to the chairman closed the proceedings.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

A meeting of clergymen and laymen of various denominations was held at the Hope Hall, Liverpool, on Saturday afternoon, for the purpose of conferring upon the feelings of the working classes, and their alleged indifference to religious institutions. A similar conference was recently held in London, and its results induced a number of gentlemen in Liverpool to consider the advisability of thoroughly investigating and discussing the subject in that town. The circular by which the conference was convened was signed by about forty Church of England, Presbyterian, Baptist, and Independent clergymen, by Messrs. S. R. Graves and T. B. Horsfall, the members for the borough, Mr. John Laird, M.P., Mr. Raffles, the Liverpool stipendiary magistrate, Dr. Wheeler, judge of the County Court, and other influential gentlemen residing on both sides of the Mersey. The Mayor of Liverpool, Mr. E. Whitley, presided, and amongst those present were the Rev. Dr. McNeile and other prominent clergymen.

After the Rev. G. Carson, the secretary of the conference, had read the circular,

The Mayor said that it was not proposed to discuss questions affecting the truth of Christianity itself, or the evidence for particular systems of doctrine. With this proviso, the promoters of the conference would gladly welcome a thoroughly free and candid interchange of opinion. He trusted that the working classes would not entertain any idea that the holding of such a conference was in any way intended as a slight to them. The causes of working men absenting themselves from religious services might, he thought, be fairly apportioned between the clergy, the upper classes, and the working men themselves. He trusted, however, the conference, before they separated, might hit upon some plan by which, for the future, all classes might be religiously benefited. Under the blessing of God, he hoped that the conference would lead to a more kindly feeling among all classes, and that, in spite of any differences of opinion which might exist between them, they would all act in concert for the furtherance of their common faith, and in obedience to the commands of their common Father. In conclusion, the chairman announced that every speaker would have to hand in his confidential card, that two out of every three of the speakers were to be of the working classes, and that no speaker was to exceed ten minutes in length.

The first speaker was a block and spar maker, named WILLIAM JONES. He said that in his opinion the high price of church sittings—costing for himself and family 24s., or 4s. a sitting—was one great hindrance to the working classes attending places of worship. This speaker also denounced the working of railways, cabs, buses, steamers, and the opening of public-houses on Sunday. He was especially severe upon some brewers, large public-house owners, giving donations to churches and entertaining Sunday-school children, while they at the same time opened their public-houses on Sundays, and so created great demoralisation amongst the working classes.

A compositor, named JAMES CARTER, said that class distinctions had much to do in keeping working men from church, where the rich were as wax candles and the working classes as rushlights. In religious matters, both in church and out of church, the wax candles and rushlights should, he said, mix their lights for the evangelisation of their fellows, all as volunteers in the service of Christ.

The Rev. Mr. WHITWORTH (Curate of St. Luke's) said he had heard of four reasons why working men did not go to church or chapel. 1st. That they could pray at home; but he found that those who made this excuse often were obliged to admit that they did not pray at home. 2nd. That people who did go to church were not the better for it. This was a mere modification of excuse No. 1. 3rd. That they had no time, or that the church was not open at convenient times. 4th. That they could not go without being branded as poor people. Though he was not an advocate for the sudden and entire abolition of the pew system, he did think much good would come from having church services at times especially convenient to the working classes. At St. Luke's, where they now had six services in place of one, the average attendance had risen from thirty to seventy.

A warehouseman, named HARPER, said that one working man told him that though he had lived twenty-two years in Liverpool, no minister of religion had ever entered the house. Other working men he knew said that ministers often drove away people from church by introducing distasteful doctrines and practices. He also was of opinion that the opening of public-houses on Sunday was a great hindrance to working men attending places of worship.

The Rev. Dr. McNEILE called attention to two previous questions which demanded special notice. First, where were the men to come from, and what kinds of homes and workshops had they? and second, what was provided for them when they did come? Many working men were what the foreman made them, and it was most important that masters should pay every attention towards procuring foremen of good moral character. The beer-shop was one great hindrance, greater than the

public-houses; and it was a question whether it would not be better to pay wages daily instead of weekly. ("No, no.") Then, what was provided for working men when they did go to church? In a letter sent to him, one working man objected to sermons, on the ground of their want of earnestness and their being too much like "quiet essays." Workmen liked anecdote and narrative, and there should be a more careful preparation of Scriptural anecdotes and narratives by ministers. He did not believe that the working men of Liverpool or any other town objected to any large extent to go to church because some of the sittings were let to gentlemen. If more churches were wanted than were provided, let those who wished to have free churches go and build them. (Laughter and applause.)

A railway porter, named W. WILLIAMS, blamed publicans and the attractions of travelling and sight-seeing, now made so accessible and easy by railway directors and other persons, as great hindrances to the proper and religious observance of Sunday by working men.

A cabinet-maker, named THOMAS JACK, thought the expense of procuring suitable clothing was one reason that kept men from church or chapel; another reason was that working men had often to walk far to their work, and were tired and careless on Sunday; another reason was the want of respect for the clergy on account of their lack of sympathy with the working class, both socially and politically.

Several working men present dissented from this opinion.

Mr. BROWN, merchant, a layman of the Church of England, said that the present parochial system in England was unable to compete with the great increase of the population; he would recommend a large increase of lay agency—Scripture-readers and Bible-women; and a very much larger and broader education of the children of the working classes. They could then improve the next generation. While neglecting no means to induce adults to go to church, they should trust most to the efforts made for the next generation. A great part of the blame for working men absenting themselves from church attached to the clergy themselves. (Hear, hear.) There were, of course, brilliant exceptions, but as the clergy had a larger amount of ease than the laity, they might frequently employ their spare time better than they did. One of the principal reasons of the inefficiency of the clergy as visitors and spiritual advisers was, in his opinion, that being married men they were so much occupied with their wives and families at home that they had not as much time to go about amongst the working classes as they would have if they were single. (Hisses, cheers, laughter, and cries of "No Popery," "A Jesuit," &c.)

Mr. McFALL (clerk of works) dwelt upon the want of sympathy with the working men on the part of the clergy as one of the principal causes why working men did not attend religious services. He mentioned several laymen who set a good example to the clergy in this respect, and who consequently enjoyed the confidence of, and did a vast amount of good amongst working men.

A glider, named JAS. HOBBS, contended that in proportion to the upper classes, working men were not behind in their attendance at places of worship. He thought it would create a bond of union, as well as show an active sympathy on the part of clergymen, if they would open their schools for the meeting of trades union societies, which were at present held at public-houses. (Cries of "Oh, oh.")

The Rev. Dr. TAYLOR summed up the arguments of the previous speakers, and said they resolved themselves into the fact that the working men did not want to go to church. He pointed out the necessity of warm-hearted and earnest preachers, and more effectual ministrations amongst the poor.

A number of working men, gentlemen, and clergymen, spoke afterwards, most of the speakers strongly denouncing the public-house system. Mr. W. P. LOCKHART argued that it was no use expecting working men to give up drinking until the upper classes set them the example.

A letter was read from the Dean of Chester (the Rev. Dr. Howson), who expressed it as his opinion that there was no unwillingness among the lower classes to attend church; on the contrary, he thought there was a willingness and a desire on their part to do so. He urged that attractive preaching must be provided in churches, and that an assiduous pastoral work should be carried on to win the confidence of the people.

The proceedings terminated at 10 p.m., with a vote of thanks to the Mayor, having lasted six hours.

The legal arrangements for the Keble College at Oxford were completed on Monday, and building operations will, it is understood, soon be commenced.

On Tuesday last, Jan. 28, the Rev. C. H. Spurgeon preached two very powerful sermons, at the Rev. J. S. Aldis's Chapel, Reading, on behalf of his college and the King's-road chapel Sabbath-schools.

THE SPECIAL SUNDAY EVENING SERVICES.—The United Committee, of which the Earl of Shaftesbury is the chairman, have secured, in addition to the Royal Amphitheatre, Holborn, the St. George's Hall and Opera House, Langham-place, with seats for 1,800, and the Metropolitan Music-hall, Edgware-road, with seats for 2,000, for services during the present season. They state that they still require an additional 500l. beyond the amount already forwarded to meet the expenses of the present (the ninth) course of services.

ECCLESTON-SQUARE CHAPEL.—On Monday evening, Jan. 26, a crowded meeting was held to commemorate the opening of new class-rooms for senior scholars, the Rev. J. Spencer Pearsall in the chair. The meeting was addressed by the Rev. Messrs.

Samuel Martin, Statham, Greeves, Mearns, and Frank White; also by Messrs. Taylor, Lewis, and Lance. The sum of 500l., the cost of the rooms, had, within a few pounds, been raised. One of these rooms is to be appropriated as a reading-room for the Eccleston Young Men's Association.

THE MISSION CHURCH, ST. GILES'S.—The first annual meeting of the Mission Church, St. Giles's, was held on Wednesday evening, January 22, in the Bloomsbury Chapel Mission Hall, Moor-street, when the members of the church were met by the Rev. G. W. M'Cree, the pastor, and Messrs. Sedcole and Clark, deacons, and the Rev. W. Brock, and Messrs. Sturt, Woodall, Price, and Barnett, as the representatives of the mother church. After tea the Rev. G. W. M'Cree delivered a brief address on the events of the year, from which it appeared that the church had abounded in love, activity, and prayer; that a weekly offering had been established; that the visitation of the poor had been pursued; that twelve brethren had been appointed as prayer-leaders; that 30,000 tracts, &c., had been distributed; and that the church had increased during the year from thirty-seven to a hundred and fourteen members. Reports of the efforts of the church were then made, and congratulatory addresses delivered by the friends from Bloomsbury Chapel. At the request of the Mission Church the Rev. W. Brock then presided at the Lord's Supper.

THE REV. JOSEPH PARKER, D.D., of Cavendish Chapel, Manchester, has been occupying the pulpit of the Poultry Chapel, London, the last two Sundays. It is currently reported that this is the initiation of an effort for prevailing upon Dr. Parker to quit his Manchester sphere and remove to London. Should he consent to the proposal, the idea is said to be to sell the Poultry Chapel for the 40,000l. it would fetch, and with the money to erect a very large edifice, which it is believed Dr. Parker would not fail to fill every Sabbath day.—*Christian World*.

STATISTICS OF THE BAPTIST DENOMINATION.—We learn from the handbook just issued that there are in Great Britain and her colonies 2,752 Baptist ministers, of whom 414 are without pastoral charge, and 682 are in the colonies, leaving 1,756 in actual ministerial work in Great Britain and Ireland. There are 224 resident in the metropolis and its neighbourhood, of whom fifty are without pastoral charge—the Revs. C. H. Spurgeon and J. Spurgeon being curiously included in the list by a printer's mistake. During the year twenty-nine ministers have been lost by death, and eighty-six newly added to the roll. Of new churches there are twenty-seven, and nineteen new chapels have been opened. The increase in membership is above the average, the total reported being 7,757, and the total membership in Great Britain and Ireland is 221,524. The returns of the Sunday-schools are given for the first time, but are very incomplete, amounting to 192,334, probably a little more than half the true number.—*Freeman*.

MOSELEY-ROAD CHAPEL, BIRMINGHAM.—The first annual congregational tea-party in connection with this place of worship since its erection, took place on the evening of Tuesday, the 29th inst. The Rev. M. Macfie, F.R.G.S., presided, and reports of the various institutions sustained by the church were presented. Seventy-three members had been added to the church in the two years of the present pastorate. School-rooms had also been erected at a cost of about 1,000l., and were nearly paid for, leaving a surplus of the subscriptions reaching 200l. to be devoted to the liquidation of the chapel debt. Ten months since Sunday-schools were commenced, and 380 children and thirty teachers had been gathered in that period. 700 dwellings were reported under visitation by the Tract Society during the year, and by its agency many scholars were induced to attend the school, and adults the place of worship. The Benevolent Society relieved 109 cases of sickness and poverty, and dealt a supply of soup to the destitute in the district during the winter, and the Dorcas Society prepared and distributed ninety-eight garments. The sum raised for the ordinary purposes of the church in the past year was in excess of that contributed in the year preceding. The meeting was addressed by the Revs. Professor Goward, M.A., LL.B., of Spring-hill College; Micaiah Hill, superintendent of the Birmingham Town Mission; Messrs. Ford, Smith, Tarbotton, Leonard, and Wingrove.

SPIRITUAL DESTITUTION AT THE EAST-END OF LONDON.—The half-yearly meeting of the East London Congregational Association was held in Mile-end New Town Chapel, on Tuesday, the 21st inst. A goodly number of pastors, deacons, and subscribers gathered together. Thomas Scrutton, Esq., presided. Prayer was offered by the Rev. James Chew. The hon. secretary, in giving a brief outline of the association's work, referred to the great loss which had been sustained by the sudden death of the late treasurer and chairman, Mr. Scrutton; and on behalf of the committee and constituents expressed gratitude and pleasure in seeing his son occupying the place filled by his honoured father from the formation of the association till he was called to rest from his labours. The association has five evangelists and a mission woman, and would be happy greatly to increase the number of labourers if funds would allow. The year commenced with a debt of 253l. 0s. 10d., the Central Association (of which this was a branch up to its becoming independent, in December, 1866) being responsible for 117l. of this amount. Outstanding subscriptions since obtained, and the appeals of the Rev. John Kennedy, had reduced the remaining balance of the sum of 41l. 2s. 3d. The actual and prospective embarrassment of the association at the death of the treasurer was such that the committee were constrained seriously to contemplate retrenchment, if not dissolution. But Mr. Morley having, with his wonted

liberality, promised 250*l.* towards the expenses of the current year, and Mr. Scrutton having consented to assume the responsibilities of treasurer, the committee had, therefore, called their constituents together to thank God, take courage, and go forward. The efforts that had been made to obtain larger means to spread the Gospel among the teeming masses of East London were detailed, the most important being an appeal to the pastors and deacons of thirty-two well-to-do suburban churches. This has already resulted in the expression of practical sympathy, which was hailed as first-fruits. One had sent a donation. One church had sent the proceeds of a collection, and another had promised a collection during the present year. The Rev. J. Kennedy expressed a earnest hope that when the thoughts of suburban and well-to-do churches were given to the appalling spiritual destitution of the east, there would be a response proportioned to the extent of the need and the value of the interests involved. Earnest practical speeches were made by the Revs. W. Tyler, E. Price, and John Bowrey. In the course of the proceedings, the chairman promised for the current year a contribution of 60*l.* for himself and brothers. All the speakers dwelt upon the increasing necessity for renewed and zealous efforts in the evangelisation of the people in the eastern districts.

Correspondence.

LONDON MISSIONARY SOCIETY.

To the Editor of the Nonconformist.

SIR,—Our attention has of late been repeatedly directed to the embarrassed state of the London Missionary Society, and our ears assailed by their prophetic cry of retrenchment.

I have a deep conviction that this somewhat gloomy aspect of affairs will awaken many of our churches to enlarged and systematic liberality. There are some hundreds of village churches almost insensible to the claims of the heathen world, and if at all impressed with the necessity of co-operation, plead their inability to aid anything beyond their own contracted circle.

My object in writing to you, is to show the possibility of village churches, in agricultural districts, manifesting a missionary spirit and rendering important aid in sending the Gospel to the uttermost parts of the earth. My congregation, owing to the smallness of the chapel, does not exceed 270 persons. Two-thirds of this number are agricultural labourers; the remainder are market-gardeners and small tradesmen. For us to expect large collections, or annual subscriptions of a guinea or half-a-guinea, is unreasonable, and and yet these people, notwithstanding their comparative poverty, after maintaining the cause at home without assistance from the county or Home Missionary Society, most cheerfully contribute upwards of 25*l.* to foreign missions. How is it done? not by pressure, but by interesting the people, as families, in this great enterprise. Forty families in the congregation possess missionary boxes, and these boxes realise more than 15*l.* If the Church Missionary Society can add 10,000*l.* to their income by boxes, I believe the same amount might be raised in the same way by those Congregational churches that are now doing little or nothing for this great work. With regard to my own congregation, it is not a spasmodic effort, but a work commenced some few years since; and every year has witnessed its gradual but certain growth.

I am, Sir, yours truly,
J. B. D.

"BARCLAY'S APOLOGY."

To the Editor of the Nonconformist.

SIR,—In your issue of the 18th inst., "A Constant Reader" quotes from the earlier editions of "Barclay's Apology" a sentence on the subject of the disposal of tithe property, which he states has been omitted from "all editions subsequent to the fifth." I believe your correspondent is correct as regards the seventh, eighth, and ninth, but it is contained in the sixth, published in 1736, and has been restored in an edition published in 1850, by "William Irwin, 53, Oldham-street, Manchester." I believe I am correct in stating that this edition is still on sale at the moderate price of half-a-crown.

Respectfully,
J. BROWN.

Amphill, Jan. 28.

"THE MANCHESTER EDUCATION CONFERENCE, AND MANCHESTER STATISTICS!"

To the Editor of the Nonconformist.

SIR,—Most of your readers will have heard something of the remarkable character of the statistics of the Manchester Education Aid Society and promoters of the late conference. In order that the value of the conference may be more correctly estimated, I shall feel much obliged if you will afford me space for a few observations.

The statistics furnished by the persons referred to have throughout been characterised by an amount of dishonesty, recklessness, or incapacity almost incredible.

The general impression, in the minds of those at a distance especially, will be that the late conference was free and open to all friends of education, and that the statistics presented were fair and honest. I regret to say that neither of these very natural suppositions are

in accordance with fact. A circular was placed in the hands of all who attended, stating that only those who were favourable to local rating and other points would be allowed to speak, thus making apparent unanimity easy by excluding those who differed. In the words of a local journal, "Although the general public were invited, the machinery of the conference was so arranged as to preclude the possibility of a genuine discussion. Speakers to various pre-settled points were arranged beforehand in sufficient quantities to occupy seven-eighths of the time allotted. Any individual or section of individuals who might differ from those pre-arranged points would find themselves an undisciplined, unprepared fragment in face of an organised army." Such a conference is a mere farce. "How to provide schools for all the people without outraging the religious sense of the country, or interfering with existing schools; how to get the children into them without upsetting our whole industrial system and interfering with the free action of parents,—remains precisely as much a problem as before the conference met." These remarks are undoubtedly correct. Along with the circular placed in the hands of visitors to which I have referred was another sheet, containing a statistical table, I regret to say, very nearly akin in character to its predecessor. It is said to have required months for its preparation, and to be so weighty as to settle all further dispute. It is a very elaborate production, and laid before an assembly of persons from all parts of the country, many of them entire strangers to Manchester, and especially to the particular character of the various sections of the town. It was intended and used to give a representation of the state of education in this city; but is actually an inquiry into two only of the very worst wards, districts in almost as great contrast with many other portions as can be found in any large town—and this is given as convincing evidence. The report concludes thus:—

The saddest fact is that the result of our educational efforts, Sunday-schools, night-schools, and literary institutes included, still leave 24.8 per cent. of all our youths unable to read, and 58.4 per cent. unable to write.

Now leaving out the question of modesty, where is the common fairness of this proceeding? But what is still worse, even the statistics furnished from these two unfortunate wards are incorrectly (not to use a stronger word) dealt with. The following passage will be found in the report:—

Of 9,549 who are returned as being now, or having been at some former time, at school, 2,623 have attended less than one year, 2,123 less than two, 1,795 less than three, 1,238 less than four, 769 less than five, 480 less than six, 286 less than seven, 138 less than eight years, &c. Of the whole number, 27.4 per cent. have averaged half a year only, and 22.2 per cent. have averaged one and a half year, and 18.7 per cent. two and a half years each; so that 68.3 per cent. of the pupils have averaged only 1.37 years each, whilst the average of the whole is 2.3 years; and as 62.6 of the pupils are not now at school, it is difficult to see how any considerable proportion can get more than two years' instruction."

If carefully looked at, this extract will speak for itself. It will be remembered that, in previous statistics of Dr. Watts and the Education Aid Society, three to twelve was taken as school age; it is now raised to three to fourteen, and by this means very nearly one-fourth is added to the total number under consideration, and these of an age not to be expected at school. Three years is unreasonably young—five would be more proper to commence at. But the grossest matter is that those still at school are actually included in a calculation to prove the short time children in Manchester are allowed to attend. Of course it is not pretended that it is known how long they will attend further, neither is any allowance whatever made for probabilities, they are simply dealt with as if not one of them will attend another day. Now if those at present in attendance—said to be 38 per cent.—shall attend on the average four years longer, before completing the schooling they are to get, and leaving school, this would raise the average attendance of the whole number of children from the two years to between three and four years each.

After this, is it possible to place any reliance whatever upon the statistics furnished by these gentlemen? Is it not much safer to take those furnished by the Royal Commission, even though they be modestly ignored by the Education Aid Society or Bill Committee? The Royal Commission proved that not a portion only of the children of school age received two years' education, but that the attendance in 1860 was such as would give an average of six years for all children of school age in England and Wales. They did not, of course, pick out two of the worst districts they could find and give them as specimens of the whole.

No wonder that the Education Aid Society is in a state of disruption, if not dissolution. Such treatment would kill anything. There can of course only be one opinion as to the character of such proceedings, or as to the justice or propriety of placing such statements before a conference as a basis for deliberation on a most momentous subject; and at the same time, by a carefully prepared resolution, excluding those who might be able and willing to take exception to this treatment, as well as to many of the statements made by a body carefully convened of gentlemen who were known to agree upon points most in dispute. I feel that I am asking for too much of your valuable space; I will only add in conclusion that if we are to have a change in our educational system, we are entitled to ask that it shall be

brought about by means which are not calculated to cause any of its promoters to blush, or its friends to regret.

I remain, Sir, very truly yours,

WM. WARBURTON.

Manchester, Jan. 27, 1868.

Foreign and Colonial.

FRANCE.

The report of M. Magne, the French Minister of Finance, has been published. The floating debt on the 1st December last amounted to 37,400,000*l.* The receipts during the year showed a deficit of over one million sterling as compared with the estimates, and the total excess of expenditure over income amounted to 7,500,000*l.* sterling. The report sets forth that various augmentations of expenditure on the budgets of 1868 and 1869 will be necessary, and that supplementary resources to the amount of 3,250,000*l.* will be required between these two years. The report also states that it will be necessary to reform the war materials and the fleet, and that the Minister of Marine will require nearly 7,500,000*l.* M. Magne concludes by recommending a loan of 17,600,000*l.* sterling, the monthly payments to be divided into twenty instalments.

The non-official organs of the French provincial press almost unanimously condemn the new Army Bill. The *Franchise Comte* says that the bill has produced consternation among the agricultural population of that province, and that the general exclamation when the new organisation was announced was, "What, no more winning numbers, and nine and a-half years' service!" The young men who had obtained exemption, too, bitterly complain that "the retrospective effort given to the law, in opposition to all justice, renders them liable to enlistment in the moveable National Guard." The *Constitution* of Auxerre advises the deputies to consult public opinion in the country districts on the subject, and assures them that they will find it unanimous against the bill. The *Phare de la Loire* says that, though the Government has obtained the passing of the bill by a servile majority in the Chamber, it will not find it so easy to carry its provisions into effect in the country. The *Progrès du Nord* deplores the weakness of the Opposition, and predicts that the country will not forget the conduct of the deputies at the next elections. The *Messager de la Sarthe* asks what the Government fears or wishes, that it should ask for an army of 1,200,000 men? The *Progrès de la Saône-et-Loire* considers that it is impossible to look upon the new law as a sign of either freedom or peace. But the most outspoken of these journals is the *Indépendant de la Charente Inférieure*. It points out that those who feared and opposed the freedom of the press now suffer the consequences of their conduct. Every father of a family, it says, now wishes the press were free and strong enough to upset the bill. "But the press can do nothing for you," it exclaims. "Pay, therefore, the tax of blood, pay all that belongs to you, and—be silent, for it not well to speak too loud."

M. Pinard, the present Minister of the Interior, has raised most inopportunist an issue which his wiser predecessors had avoided. The occasion which he selected was the debate in the Corps Législatif on the bill for the reorganisation of the French army. Seventeen newspapers, besides reproducing the authorised version of this debate, had given a summary of it for the benefit of their readers, or otherwise transgressed the functions of mere copyists. Some had recorded the impression made by particular speakers, others had related incidents of more or less significance, others had reviewed its general course, but the offence common to all was that of having "appreciated" that which they should only have recorded. All their editors, therefore, were summoned to answer for a breach of the organic law regulating the press, but the charge was abandoned, on various grounds, against seven of the number. The remaining ten were sentenced to a fine of 1,000*l.* with costs, or six months' imprisonment in default of payment. This decision took no one by surprise, but it is probable that an appeal will be made against it to a higher Court, with a view to ascertain whether Parliamentary debates in France are not only above criticism, but above abridgement.

The *Moniteur du Soir*, in its bulletin, states that in the general attitude of the Powers there is an ensemble of conciliatory dispositions and pacific symptoms. It refers to Lord Stanley's speech at the Bristol banquet, to the discussions in the Italian Parliament, and to the good understanding now existing between Prussia and Austria. It says in conclusion:—

The more Governments and peoples reflect, the more will they guard against exaggerated ambition, and by wisely giving pledges of general security will see that in the present state of European civilisation peace is for them at once their interest and their duty.

An ominous paragraph appears in the *France* of Tuesday:—"Alarming reports are in circulation respecting Italy. Yesterday rumours were afloat of an accomplished coup d'état by Victor Emmanuel and of the dissolution of the Chambers. Everything tends towards a belief that new storms are ready to burst in Italy." There has been no confirmation of these sinister rumours.

M. de Moustier is stated to have incurred the displeasure of the Emperor, and will probably be replaced by M. de Lavalette. The Paris correspondent of the *Pall Mall Gazette* also says that serious differences between the members of the Ministry are spoken of, the peace party being led by M. Rouher, and the war party by Marshal Niel.

The French Army Bill was passed by the Senate on Tuesday, by a majority of 128 votes to 1. The telegram does not give us the name of the gentleman who composed the minority. M. Michel Chevalier is said to have spoken in favour of universal peace, "which he considered probable in the future."

GERMANY.

The King of Prussia recently visited a deputation of Roman Catholics from Rhenish Prussia. In reply to their address his Majesty said:—

It is well known that my forefathers and myself have carefully respected religious equality, and this fact has been openly acknowledged by the head of the Catholic Church. In the policy pursued by my Government, I shall continue to watch over the interests of my Catholic subjects and the dignity and independence of the Pope.

The Customs Parliament, which includes representatives from South as well North Germany, will assemble for the first time during the early part of March, and meetings of the Customs Committee of the Federal Council will begin in the middle of February to draw up the bills to be laid before the Parliament.

All Prussian Ministers at foreign courts are now in possession of their credentials as representatives of the North German Confederation.

AUSTRIA.

The Austrian Government has addressed a circular to the chief officials of the empire, urging them to take the oath of fidelity to the new Constitution. No one is to be forced to make the declaration recommended, but its importance is strongly urged, and a forcible appeal is made to the patriotism of the officials to observe strict devotion to the Constitution. The circular further states that the Government requires from the officials punctuality, quick transaction of business, thorough emancipation from formalism, constant willingness in their communications with the people, strict impartiality, and the maintenance of their social position by an irreproachable life.

The Emperor has appointed the Archduke Albrecht commander of the Austrian military forces, and imposed upon him the duty of inspecting the army, of organising it in a manner fit to take the field, and of submitting the requisite proposals on the subject to the Ministry of War.

ITALY.

The Chamber of Deputies on Tuesday authorised a provisional budget for a month only, in accordance with the demand of the Government. Signor Mellana opposed the demand, but was unsupported by the Opposition generally, Signor Crispi declaring that the hon. member had spoken on his own account only. The party of the Left did not, said the Democratic leader, now desire a Ministerial crisis; they were ready to agree to one month's provisional exercise of the budget, although fully aware of the unconstitutional tactics of the Ministry. The Cabinet was already condemned by the financial projects it had brought forward, but the Left would await the course of events.

Very considerable sensation has been created by the appointment of the ex-Minister Marquis Guaiterio to the head of the Royal Household. Guaiterio was recently described as the most unpopular man in the country, and his appointment is taken as a new concession to French influence, and "a defiance to the Chamber." In the Chamber of Deputies, Signor Cadorna, the Minister of the Interior, in reply to an interpellation made by Signor Villa, said that the appointment was an act of the King, beyond the control of the Government and of the Parliament. Eventually the interpellation was withdrawn after a stormy discussion.

A letter from Rome in the *Globe* of Paris says that the recruits who arrive at Civita Vecchia not being enough to fill up the Pontifical battalions, the Mexican foreign legion has just furnished a considerable contingent. The new soldiers have been incorporated in the Antibes Legion, which is thus raised to an effective of 1,946 men.

The betrothal of Prince Humbert, Crown Prince of Italy, with the Princess Margari, daughter of the Duchess of Genoa, has been officially determined.

AMERICA.

There was considerable excitement in the House of Representatives at its sitting on January 6th, on the passing of a resolution "that the House utterly condemns the conduct of Andrew Johnson, Acting-President of the United States, for his action in removing that gallant soldier, Major-General Philip H. Sheridan, from the command of the Fifth Military District." The vote was—Yeas, 79; Nays, 28. This is the second time in the history of the United States that a President has been censured by Congress. The former case was that of General Jackson, who was censured by the Senate. Colonel Benton afterwards moved that the vote of censure should be expunged from the records of the Senate, and thus gained the name of the "great expunger," which he bore until his death. After the adoption of the resolution censuring President Johnson, the House passed one thanking Grant for his protests against the removals of Sheridan and Stanton.

The report that Mr. McCulloch had ordered his department not officially to recognise Mr. Stanton is denied. Mr. Stanton is exercising the functions of his office, and holding the necessary official intercourse with the other departments, but has not yet been officially recognised by Mr. Johnson.

Of the Supreme Court Quorum Bill, which has been passed in the House of Representatives, the whole Republican party voting in the affirmative,

which makes two-thirds of the Court necessary to a decision declaring an act of Congress unconstitutional, even the correspondent of the *Daily News* says it is an essentially revolutionary move. If, he says, the majority in Congress can decide what number of judges shall be necessary to annul its acts, of course the power of the court is gone; for Congress might require unanimity in order to set its acts aside, which would be tantamount to declaring that they must never be set aside at all.

It is stated that the recent indications that Great Britain is willing to accept the doctrines with reference to the status of American naturalised citizens set forth in the President's Message are received with lively satisfaction in America.

There are rumours here that Mr. Adams intends to resign the English Mission, and that General McClellan will be nominated in his place.

The Washington correspondent of the *New York Herald* says:—"I am reliably informed that an important State paper is now in course of preparation on the subject of the Alabama claims and the rights of naturalised citizens. This paper is being prepared by Mr. Seward, and if the information is correct, will be one firm in tone, decided in spirit, and unequivocal in meaning."

FOREIGN MISCELLANY.

It is said that President Johnson is about to send General Sherman on a tour through the South, for the purpose of making an inquiry as to the condition of the people in that region.

The Grand Duke Constantine is going to pay a visit to his daughter the Queen of the Greeks. That he may go in sufficient state, all the available Russian men-of-war in the Baltic are being equipped.

Count de Montalembert is once more able to resume his pen. In an article in the *Correspondant* he gives a biographical sketch of one of the most eminent of Polish patriots, Count Ladislas Zamoycki, who lately died in Paris.

It is said that the Pope has positively refused the cardinal's hat to the Archbishop of Paris unless, eating humble pie, like Cardinal Andrea, he will publicly retract his recorded Gallican opinions, and this Mgr. Darboy refuses to do.

HEALTH OF GARIBALDI.—The *Patrie* says:—"Private letters inform us that the condition of Garibaldi is more serious than was supposed. The physicians have declared that the air of the island of Caprera is at present injurious to his health."

THE ERUPTION OF VESUVIUS.—On Tuesday night the side of Mount Vesuvius opposite the gate of Castello Nuovo gave way, burying the adjacent houses and shops. A passing omnibus and carriage were also buried. The road is filled with masses of rock. The extent of the loss of life has not yet been ascertained.

THE CRETAN INSURRECTION.—The Athens journals state that the insurrection in Crete has become more animated. On five days in December various engagements took place on different points, in which the insurgents had the upper hand. The Union continued to make successful runs between Syra and Crete. Russian vessels were bringing Candiot families to Athens.

THE POLES.—Several thousand Poles from Lithuania, Volhynia, and Podolia, who were transported after the last rebellion, have been allowed to return, if not to their old home, which is to be entirely Russified, at least to the kingdom of Poland Proper. Being there without any means of support, they were lodged in barracks to prevent starvation in the streets. The Posen Poles are collecting charitable contributions for their suffering kindred.

SLAVERY IN CUBA.—Advices from Havana report that the authorities in Cuba are engaged in obtaining a registry of slaves, as a preliminary to fixing the indemnity to be paid to their owners when emancipation shall be declared. All slaves not registered within a given time will be regarded as and declared free. It is also stated that the Cuban sugar crop will be an abundant one. The past two years have been disastrous to business men, but 1868 promises well.

RUSSIA AND PEACE.—The St. Petersburg papers, which have recently been very belligerent, have all at once become pacific, and, on Saturday, they are reported to have had articles favourable to the maintenance of peace. The *Borsen Zeitung* even urges the Russian Government to take the initiative of a general disarmament. That would really be the first step to convince the people that peace was not only possible, but probable, and almost certain. Unfortunately the advice is not likely to be accepted.

A FRENCH HOAX.—It appears that the circumstantial account published last week of a frightful accident on the ice, at Mantes, was untrue from beginning to end. The wager that a cartload of hay would be driven across the river on the ice, the nineteen people drowned, the names of a mayor and other victims whose funeral was attended by the whole population of Mantes, were all inventions. The *Petit Journal*, in whose columns the false news originally appeared, confesses that it was hoaxed. The only wager in the case was that all the Paris papers would print the story, and that wager was won.

HYACINTHE "OF THE SWORD."—The armament mania, says the *Siecle*, has seized even the Roman States, into which soldiers are rushing, and where bullets are in large stock. Who can be surprised at this when we find a celebrated preacher, Father Hyacinthe, thus apostrophising the word in the Church of Notre-Dame?—"Give us, Almighty Lord, on fields of battle that faith which we received on the field of battle—that faith of Tolbiac which has constituted our grandeur, and which it is sought to take away from us. Let the blood of our young men, too precious to be wasted in idleness—to be corrupted in

the pleasures of an unworthy peace—be poured out in war. Out from them scabbard, sword of the Lord—*Gladus Domini et Gideonis*—out and do thy work: do it quickly and do it well."

A CURIOUS APPOINTMENT.—Mr. Burlingame has resigned his post as United States Minister at Peking, and has been appointed, by imperial decree, Chinese ambassador to all countries with which China has relations. Mr. J. Brown, of the British consular service, who has resigned, and Mr. E. de Champs, of the maritime customs, have been appointed his secretaries. Two red-buttoned mandarins—Che and Sun, the one a Manchu and the other a Chinese—have also been appointed ambassadors, and will accompany Mr. Burlingame, together with an extensive suite. They will visit America first, and will be in England in May.

THE EDUCATION QUESTION.

An important conference on technical education commenced on Thursday, in the large room of the Society of Arts, London. Dr. LYON PLAYFAIR moved, and Earl RUSSELL seconded a resolution in favour of placing instruction in science and art on as good a footing as other studies in all institutions for the education of the upper and middle classes, to be supplemented by facilities for the working classes receiving instruction in art-science. In the course of his speech the noble earl said:—

With regard to the first part of the resolution respecting our universities and grammar-schools, I was happy to learn that at Harrow School, one of our great educational institutions in this country, they have left off the habit of teaching all the boys to write "longs and shorts" in Latin verse, and they have adopted the scheme of teaching physical science. (Hear, hear.) I am sorry to say they have not yet made those lessons in physical science part of the regular curriculum of the school. There is no necessity for any boy to learn it, although they get prizes in it; but still it is a beginning, and we may hope that they will proceed to further endeavours in this way. I look to Oxford and Cambridge as being hereafter—it may be in a long time, I hope it may be in a short time—really national institutions; institutions of which the country may be proud, and where persons may receive the education that befits the highest, the most instructed, and the most intelligent members of a free and glorious country. (Cheers.)

He was delighted to find that Mr. Bazley had been fortunate enough to induce his friends at Manchester to adopt the principle of compulsory education. He hoped that the two Houses of Parliament would be equally liberal with the conference. He was sure that his friend Mr. Bruce would not shrink from the task of proposing this question of primary education in the manner which was at the same time founded on right principles and had the best chance of attaining success. There was a system of aid for voluntary efforts in the establishment of which he had a part. There was also now proposed a system of rates, such as that established in other countries. The dovetailing of all these systems together would require the highest legislative ability.

Mr. SAMUELSON, M.P., advocated the desirableness of opening superior technical schools.

The Right Hon. H. A. BAUX, M.P., speaking of the education of the working classes, said that great as had been the success of the voluntary system, that success had only been partial and could never be complete. The only way he could see in which the deficiency could be supplied was not only by enabling but by compelling every locality to raise within its own limits the sum required to complete the education of the population. The effect of the revised code upon our middle-class schools had been, in many respects, excellent, but it did not encourage, as it ought to have done, superior education. They must raise the standard already existing under the code, so as to include physical science and elementary mathematics. This standard could, however, only be reached if children were kept a sufficient length of time at school. They must, therefore, adopt some means—either by system of rewards or by compulsory attendance—of keeping the children at school up to a proper age.

Mr. C. S. ROUNDELL stated the fact that a month ago, Merton College, Oxford, to which he belonged, had thrown open one of its fellowships for excellence in physical sciences. (Loud cheers.)

Earl GRANVILLE hoped that as far as concerned the Universities and grammar schools, interior improvements would be made without any compulsion. That, however, could only be done by the effect of public opinion, and he believed that the public opinion expressed that afternoon must contribute to that effect. They did not desire in any manner to lower the standard of education in our public schools and Universities, but rather to bring it up to the highest possible point. The most important part of the resolution was that with respect to technical schools. He should be exceedingly alarmed if those technical schools were to be established with large workshops to compete with the great manufacturers by their side. He did not think that was wanted. They wanted a scientific education given with reference to the particular trade or industry of the locality, and that to be applied afterwards in the great manufactories where they exist. It was most important that they should give a unanimous consent to that part of the scheme which provided that a certain grade of technical education should be given for the different classes of workmen, of foremen, and of those who have to superintend the whole process of manufacture. (Loud cheers.)

Professor J. E. THOROLD ROGERS, of Oxford, stated the progress made by Oxford in the question of technical education and the study of physical science.

At the same time he advocated, as the only remedy for the removal of the difficulty which at present lay in the way of any poor man obtaining a University education, the throwing open of the University to those who were not members of any college.

On Friday the discussion was resumed. Mr. HARRY CHESTER said he did not think it would be wise on the part of the Government to institute such schools as were now proposed. That would be like planting trees without roots. The plan would be for local efforts to be made in the first instance, and then for the Government to supplement them.

Mr. T. D. ACLAND, M.P., was very anxious that steps should be taken for securing the means of secondary education for aspiring artisans and small shopkeepers, for whom no provision was made. He knew a case in the East of London where this had been done for such persons. The terms were very low, less, he believed, than four pounds a-year, and there were 300 candidates for admission, the school being so full. [Mr. AYRTON, M.P., said another school had been established, and all had been admitted.] Mr. ACLAND proceeded to argue that it was the duty of the Government to establish public schools under public control for the upper order of the middle classes of society.

The Hon. A. HERBERT urged that all bodies who felt interested in this matter should combine in some general plan to be submitted to the Government.

Professor HUXLEY said he should object to putting science on the same footing with any studies whatsoever. With regard to the placing sound education within the reach of the working classes, he was of opinion that they could not look to the people of the country for help. In consequence of the preposterous education which the people had received, they did not know what was good for them. Government was far ahead of the popular feeling in this respect.

After further discussion, in which Mr. Dixon, M.P., Sir J. K. Shuttleworth, Mr. Patterson, Sir W. Stirling, Mr. T. Connolly, the stonemason, Dr. Hyde Clark, and Mr. Brockland took part, the meeting adopted the following propositions:—

That, in such measures as may be desirable for the general provision of the means of efficient primary education, it would be right to consolidate and improve, rather than overthrow, what has already been done; but that the voluntary principle requires to be supplemented by local rates for education. That, while this conference acknowledges the benefits which have ensued from the educational clauses of the Factory Acts, it is of opinion that the Legislature ought now to declare that all children between certain ages, employed in remunerative labour of a certain character, should receive education during at least a minimum number of hours in each day, security being taken that the education shall be efficient.

That the Council of the Society of Arts be requested to appoint a standing committee to take such steps as may give effect to the foregoing resolutions, to support all such well-considered schemes for technical education as may be brought before it, to send such deputations to the Government as may seem expedient, and to reassemble this conference when desirable.

The last resolution was moved by Mr. SAMUELSON, M.P., seconded by the Rev. Mr. SOLLY, and agreed to *nem. com.* The proceedings terminated with a vote of thanks to the Chairman.

At an educational conference held at Liverpool, the Mayor in the chair, Mr. Lowe, M.P., was one of the speakers. He said that he accepted the Manchester programme, and pointed out how he thought it might be carried into effect:—

The first difficulty that occurred was how to deal with the existing schools called into being by Government action; how to conciliate them with the new compulsory education; and how to supplement the present voluntary system by a compulsory one without destroying the former. Now he did not approve of the machinery of the proposed bill, which he thought was to a great extent cumbersome and superfluous, and he thought the difficulties of the case might be met by an Act containing two or three clauses, though no doubt the ingenuity of the lawyers would add several more. The educational districts should be first settled, taking, perhaps, the municipal boundaries in the towns, and the poor-law union divisions in the country. One clause of the bill should empower the local governing bodies to make rates for the purpose of education; another clause should empower the Committee of Council to make the rate, if the bodies mentioned declined (after being called upon) to do so within a certain time; and a third clause should be a conscience clause, protecting the faith of children who were not of the faith to which the school belonged. The principle he would go upon was that all schools, whether called into existence by voluntary contributions or a compulsory rate, should be treated by the Privy Council in the same manner; should all be inspected and examined; and all receive grants. It was very desirable that the system of inspection should be undenominationalised. The expense of inspection on a large scale was enormous, and when each religious denomination had an inspector, there was a great waste of public money with no corresponding advantage. This, however, might be done by a mere minute of Council, with the assent of the Government. Having armed himself with these powers, he would proceed thus:—Taking an educational district, an inspector should be sent down to report upon its condition, the number of schools in operation, and how many were required; the report to be made to the Privy Council, and to be circulated also in the district, so as to evoke local criticism, objections, and suggestions. The next step was to permit persons to call upon residents to come forward and supply the demand on the voluntary principle, always bearing in mind that any fresh denominational school must be under a conscience clause. If they were unwilling to supply the demand, the local authorities should be called upon to make a rate, and if they would not make a rate, the Committee of Council would make it for them. By this simple machinery he was satisfied the system could be brought into effect without disturbing existing things, and without causing, what was greatly to be deprecated, an educational revolution, and leading to schools being thrown up while the new system was getting into gear. His object was to add to the old system, but as little as possible to disturb it. Wherever a com-

pulsory system was placed side by side with the voluntary system, the latter would sustain some degree of injury, and the point was to let this injury be as slight as possible. He was quite willing that the present schools should remain as they were, and for new schools on the voluntary system to be established; but if they were obliged to have recourse to rating, Government ought to prescribe the kind of school that should alone be supported by rates. It ought not to be guilty of the injustice of calling upon the ratepayers to support denominational schools. The schools should be such as all the ratepayers had an equal interest in.

Mr. EDWARD LAURENCE asked how were children to be compelled to attend the schools provided by the State?

Mr. Lowe said he was opposed to compulsion—that is, compulsion which would involve the punishment of either parents or children for not making use of the means of education provided by the State. In his opinion their first duty would be to cover the country with good schools, and provide efficient teachers, and then they could discuss the whole question of compulsion, for which they were not at present quite ripe. In country districts the rigid carrying out of a compulsory system would inflict injury and give great dissatisfaction, and make martyrs of those who suffered by the operation of the law, so as to retard rather than forward the cause. In towns, where what were termed "street Arabs" abounded, he thought the question was one which had more to do with police, poor-law relief, and private benevolence, than public schools. He would again repeat—first get your schools, then argue out the question of compulsion.

In answer to a gentleman who asked why all the expense of public education, if paid for by rates, should fall on one class—the owners of land and other rateable property—and why not out of the Consolidated Fund,

Mr. Lowe said it was indeed monstrous that thousands of rich and well-to-do people should escape their share of public burdens because their property was not liable to rates, and he had very strong opinions on the necessity of correcting such anomalies. For instance, the income-tax schedules would be a much fairer basis for the laying of an educational rate. He objected to education being paid for out of the Consolidated Fund, like the army and navy.

A gentleman, who said he came from North Wales, asked Mr. Lowe what was his opinion of a case in which labourers earning 11s. to 12s. a week, wanted their children, able to earn 1s. or 1s. 6d. a week, to work. In such a case, if the children did not work, and were compelled to go to school, the whole family would have to seek parish relief.

Mr. Lowe said he should decidedly object to such compulsion, and in such a case the children had better go without learning than without food.

On Thursday a public meeting was held in Glasgow on the subject of national education, the Lord Provost in the chair, at which resolutions were adopted declaring that united and general action is now called for on the part of all friends of education; that the existing means of instruction in Scotland are inadequate to supply the wants of the community; that any system of national education must be defective which does not enforce the attendance of children at school; and that any new system should secure the same kind of instruction, religious and secular, as had hitherto been given in the parish schools of Scotland, "it being expressly provided that any religious teaching shall be given at a distinct hour, and that any child may be withheld from such teaching to which his or her parents may object." The meeting also approved of local rating and local management, with a central board in Scotland, and appointed a committee to petition Parliament, and take other steps for carrying out the principles affirmed in the resolutions.

Steps have been taken by the Council of the Central Chamber of Agriculture to obtain at an early date a full and authoritative expression of the views entertained by the leading agriculturists of the country upon the subject of the education of the labouring classes in rural districts. A circular has been issued to the Provincial Chambers, drawing the attention of the members to the importance of the question, and inviting them to appoint a day for its discussion. The Council of the Central Chamber will itself hold a meeting on the 3rd of March, at which delegates from each Provincial Chamber will be present, and they, representing the views of their respective districts, will discuss and pass resolutions upon the question, with the object of having what may be considered the definite opinion of agriculturists as a class quoted in the House of Commons when the subject of education is introduced.

There is to be a conference of the Nonconformists of Hampshire, at the Above Bar Chapel, Southampton, on Tuesday, February 4th, on the State-aid question. In the afternoon the chair will be taken by W. O. Purchase, Esq., of Romsey, and in the evening by W. B. Randall, Esq., J.P. At the first sitting a short paper will be read by the Rev. Charles Williams. The circular convening the conference, which is signed by the leading Independent and Baptist ministers and Nonconformist laymen of the district, says that the signatories do not express any opinion whether Dissenters should receive State-aid for their day-schools, but that it is desirable they should meet together for the purpose of conferring as to the policy which should be adopted, and that if it be finally resolved to abandon the course hitherto pursued, a united effort to secure equitable conditions of assistance will become necessary.

The death is announced of Dr. Davy, the brother and biographer of the late Sir Humphry Davy.

THE SEARCH FOR DR. LIVINGSTONE.

On Monday night a crowded meeting of the Royal Geographical Society was held at Burlington House, to hear from Mr. Young, the leader of the expedition sent out last year to investigate on the spot the truth of the reported death of this great African explorer, an account of the results of his mission. In the absence, from indisposition, of Sir R. Murchison, the venerable president of the institution, Admiral Sir George Back occupied the chair; and among the gentlemen present were Mr. Corry, the First Lord of the Admiralty; Sir J. Hay, Lord H. Lennox, Sir S. Baker, Admiral Belcher, Admiral Hall, and Mr. Crawford. After some formal business,

The SECRETARY read to the meeting a letter from Sir R. Murchison to the Chairman, in which, after expressing his extreme disappointment at being unable to be present that night, Sir Roderick went on to say:—

Our project, thanks to Mr. Young and his companions, has been entirely successful. But often has my energy almost broken down when I reflected on the various difficulties to be overcome; for I well knew how many casualties might occur to prevent the expedition ever reaching the spot where as it is now proved, the Johanna men deserted Livingstone. To put together a boat constructed in sections, to find a negro crew for the navigation of the Zambesi, to put the boat together and have it carried thirty-six miles along the sides of cataracts to the river Shire, then, after navigating the waters until the fate of Livingstone was clearly ascertained, to take the vessel to pieces and to convey it to the Zambesi, and again to reconstruct it and sail down the Zambesi, and finally bring it and the party safely back to England without the loss of a single man—this, indeed, is a real triumph. We have only to rejoice, and in the fullest confidence, that the white man seen on the west shore of Lake Tanganyika was Livingstone. I look with the deepest interest to the arrival on the east coast of the Arab to whom the traveller entrusted letters for the Consulate at Zanzibar. When these letters arrive we shall know whether the great traveller has followed some great river to the west coast, or has crossed eastwards to Zanzibar, or whether, indeed, he may not have it in view to work northwards into the vast tributaries of the Nile. The last of these hypotheses will, I presume, be only attempted by him in case he finds the water of Lake Tanganyika flowing northwards. In regard to these three hypotheses I may add that Dr. Kirk, at Zanzibar, in a letter dated the 30th of November, which I have not communicated to the society, states, though anxious to come home himself, "But I will not stir until I see our dear friend safe out of Africa." Hence I infer that Dr. Kirk thinks that, having determined the problem of the waterflow of Lake Tanganyika, Livingstone will cross over to the east coast.

A resolution, agreed to by the council of the society, was also read to the meeting, to the effect that they begged to express to the Board of Admiralty their entire and unqualified approbation of the conduct of Mr. Young, in command of the Livingstone search expedition, which had just returned to this country; that when they considered the numerous difficulties which he had to overcome, and that they now knew that the expedition had completely answered the end for which it was sent out—namely, to inquire into the fate of Dr. Livingstone, so as to determine whether he had been murdered where the Johanna men had left him—and seeing, also, that it had been ascertained that Dr. Livingstone went in safety five days' march beyond the spot at which it was reported he had been killed, they had earnestly recommended Mr. Young to their Lordships' most favourable consideration as being well worthy of any reward which they might be pleased to confer upon him.

Mr. Young's official report to Sir R. Murchison was next read to the meeting. This interesting document stated that on arriving at the Kongone mouth of the Zambesi, on the 27th of July, a crew of negroes was at once engaged to man the steel boat and two other smaller boats. Ascending the stream, the party arrived at the Portuguese settlement of Senna on the 6th of August, but the place, like all others on the south side of the Zambesi, was found abandoned, the Portuguese authorities and settlers having been killed or driven out by the Landeen Caffres. Temporary dwellings had been erected on the northern banks of the river, and Mr. Young was well received, and promised assistance in the event of his not being able to obtain hands to convey the boat beyond the cataracts of the Shire. The expedition reached Chibisa on the 17th of August, and found that the marauding Maziti Zulus had swept down from the north as far as the eastern bank of the Shire, robbing, burning, and murdering all within reach. The Makololo (whom Livingstone had left at this place on his former expedition) received Mr. Young gladly, and at once agreed to accompany him in search of news of the Doctor, with the arrangement that ammunition should be left behind to enable those who remained to repulse the Maziti, should they attempt to cross the river. On the 19th the foot of the cataracts was reached, and the boat taken to pieces. It occupied about 150 men four and a half days to convey the boat, provisions, &c., by land past the long series of cataracts. The boat was then rebuilt, and re-launched on the 30th of August, and the journey continued along the upper waters into Lake Nyassa, the banks of the river being crowded in places by fugitive Ajawa chiefs and their people, flying from the merciless Zulus. Mapunda, on the west side at the entrance to the lake, was passed without being visited, as the Makololo had become alarmed and discontented, and Mr. Young's aim was to push forward as far as possible. Here the first reports were heard of a white man, apparently Livingstone, having been at

Mapunda about twelve months previously. Entering the lake on the 6th of September, a fine breeze carried the party to the eastern side, but a heavy gale of wind succeeded, and the boat narrowly escaped being swamped. Running three hours along the coast, a shelter was at length obtained, and on the shores of the harbour a negro was found, who gave a clear description of the late visit of Dr. Livingstone to the place. Mr. Young followed up the traces hence to the Arab settlement, where he arrived the next day, and was there informed that Livingstone had been there, but, on finding the Arabs could not convey him across the lake, had departed southward to cross at Mapunda. Mr. Young despatched searching parties by land to make sure of the route Livingstone had followed in coming from the Rovuma, and also of the road taken by the Johanna men in returning. He then crossed the lake to Marenga, where he ascertained that Livingstone had safely passed on, at least five days' journey beyond the point where the Johanna men had deserted. The chief Marenga, who was an old friend of Livingstone, assured Mr. Young that if the Doctor had been killed one month's journey beyond his village, he (Marenga) would have heard of it. At the question whether he had been attacked by Masiti, Marenga laughed, as it was well known that the Masiti had never been seen in this part of the country. At Mapunda Mr. Young found a book with the name "Wakotani" written in it; this being the name of one of Livingstone's educated negro companions, who was stated by Moosa to have deserted. Mr. Young ascertained that Wakotani had gone on with Livingstone. The expedition then descended the river, and arrived at the mouth of the Zambesi on the 11th of November, the boats being brought safely down, and all the party quite well in health.

The CHAIRMAN then called upon Mr. Young to offer a few remarks in addition to his official report, and in presenting himself to the meeting Mr. Young was loudly cheered. He briefly related the leading incidents of his journey, interspersing his narrative with many interesting anecdotes. He had, he said, a quick and pleasant passage as far as the Zambesi, and found no difficulty in obtaining the aid he required from the negroes there, to whom the English were well known. Having arrived at Shupango he discharged his crew, and afterwards proceeded to Senna, where he procured assistance from the Portuguese to carry his boat up the cataracts. He had rather a troublesome journey up the Shiré river, but the men worked well till they got to Rua, where he visited the grave of Bishop Mackenzie, and had it somewhat renewed. When he reached Chibisa nothing could exceed the joy of the Makololo on seeing the party and the English flag. They danced and sang the whole night long to the beating of drums. Next morning he explained the object of his visit to them, when they at once said, "Narki (meaning Dr. Livingstone) was our father; you behaved well to us when you were out here; you are our father now, and we will do what you wish." He then made his terms with them. They were to supply him with men who were to find their own food and carry the boat up beyond the cataracts and back again, a distance of about 150 miles, and for this service each carrier was to receive eight yards of calico, of the value of 3s., which was double wages. (Laughter.) When all was ready for starting, fresh reports about the incursions of the Masiti—apparently the terror of those regions—reached them. The Makololo began to waver and wished to go back. He remonstrated with them, reminding them of the bargain they had made, and telling them that if they had not undertaken to accompany him he would have applied for help to the Portuguese. He also assured them that there was no danger from the Masiti, and that at all events he risked his own life, which was as valuable as theirs. They seemed to think it was not (a laugh), and said that if he were killed the English could protect his wife, whereas their wives would be unprotected. He replied that if they lost their wives they could get others, while, perhaps, he could not. (A laugh.) After much persuasion and some threats on his part they at last went on, not, however, working very well till they got to Lake Nyassa. Then a heavy storm arose, and the Makololo lay down in the bottom of the boat, as they said, to die, and nothing could rouse them. They refused to bale the water out of her, and they all had a narrow escape of shipwreck. At the river Pamquala he learnt that Dr. Livingstone had been there about a year before; that he had first struck the Lake Nyassa there, coming from Mataka; that he remained some ten days there, and then went northward to the Arab settlement of Acquini; but that, not being able to get conveyance across the lake, he had worked his way round by its southern shore. Mr. Young next crossed the lake himself to the territory of the Ajawas, and saw the men who had carried Dr. Livingstone's luggage. He had conversation with the Ajawas about the Doctor's personal appearance and the direction he took. They all scouted the idea of his being dead, and said they must have known it if any foul play had befallen him. They described him minutely; there was no material variation in their statements, and they quite satisfied him that the Doctor had gone on from Marenga in perfect safety towards Loanguo, at the north-west. Mr. Young's party next went to Marenga, and there also ascertained that Livingstone had gone thence in safety, being in fact enabled to trace his route for five days beyond the place and time at which the Johanna men deserted him and reported his death.

At Mapunda he saw the house where the Doctor had stayed, and gathered fresh evidence of his safety. In conclusion, he trusted that the Doctor would turn up in a few weeks more to set at rest all doubt on the point. (Cheers.)

The CHAIRMAN thought Mr. Young's plain and simple but graphic narrative must have carried conviction to the minds of all who heard it that Dr. Livingstone still lived.

Captain FAULKNER, who took part in the expedition, then gave some amusing incidents connected with the enterprise. He had shot elephants at as short a range as five yards—one bullet from a pistol aimed at the head of one of these animals sufficing to disable it instantaneously. After he had been staying with one hospitable native chief, who had never seen a white man before, his host offered to make him a rather odd present—namely, a young lady. (Laughter.) He was shown the girl, and asked whether he liked her. For the fun of the thing he replied "Yes," when the chief told him he must catch her himself if he wished to take her away. She was, however, afterwards brought to him bound like a captive, when she created a great scene—(laughter)—but he told the chief he would treat her as the English always treated slaves, whereupon he took out his knife to cut the cord by which she was tied, and immediately set her free. Captain Faulkner expressed his thanks to Sir R. Murchison for having allowed him to accompany the expedition, and also his obligations to Mr. Young for all the kindness he had shown him.

Mr. HORACE WALLER, who was in Africa with Bishop M'Kenzie, expressed his great gratification at the result of Mr. Young's enterprise. Dr. Livingstone, in all probability, had a long journey before him; going westward to examine a small lake at the west of Lake Nyassa, and then he would go on to Lake Tanganyika, and he thought they would next hear of him at Alexandria.

Sir S. BAKER thought that, as Livingstone had been seen with only nine followers, it was almost impossible that he could get to Alexandria. He hoped, however, almost against hope, that they would hear of his return to Zanzibar. They had heard much of Dr. Livingstone, but unfortunately they had heard nothing from him. (Hear, hear.) Let them, therefore, not suffer their spirits to grow too buoyant. For himself, last year he confessed that he had no hope of Livingstone's safety; but he had some hope now, because it had been proved that Moosa and the Johanna men did tell lies.

The CHAIRMAN, referring to the remark of the last speaker, that they had heard little from Dr. Livingstone himself, wished to mention that Dr. Kirk had informed the society that letters had been sent from Dr. Livingstone by a trader, who was delayed on the way, and probably by this time that trader had arrived on the coast, if not at Zanzibar itself. At all events, they knew that Sir R. Murchison was in daily expectation of early tidings from Livingstone.

The meeting was then adjourned till the 10th of February.

THE FENIAN PROSECUTIONS.

At Bow-street Police-court on Tuesday the prisoners charged with wilful murder in having been concerned in the Clerkenwell outrage were brought up for further examination. In the upper dock were placed the two Desmonds, English, Barrett, and Anne Justice; at the lower bar, O'Neill, O'Keefe, and Allen.

Mr. Giffard, Q.C., and Mr. Poland again conducted the prosecution. Mr. Harper appeared as before for the two Desmonds and English. Mr. Lewis now appeared for Barrett and O'Neill, as well as for O'Keefe, Mullany, and Anne Justice.

Some surprise was excited when Mr. Giffard called "Patrick Mullany," and the prisoner known as John Mullany was placed in the witness-box. He glanced nervously at the prisoners and appeared much agitated. He gave his evidence in so low a tone of voice as to be frequently inaudible, and it was found necessary to make him repeat his answers. He said:—

My name is Patrick Mullany: I am desirous of being examined as witness for the Crown. I have been a member of the Fenian Brotherhood, the object of which was to establish a Republic in Ireland, to overthrow British rule in Ireland. I held the position of a centre. I was sworn in last March at Barley's, in Pollen-street. I was sworn in by James Kelly. He is not the man known as Colonel Kelly. I have been introduced to American officers by the prisoner English. I was introduced to General Halpin, Colonel Healey, and General Burke, now a convict (he was convicted in Ireland), Doctor Morrison, and others whose names I do not remember. I saw Captain M'Cafferty. I was introduced to him by English. He was a decent sort of fellow, and I talked about the rising in Ireland with him. Before the 13th of December I was out of work. The strike took place about April, and between those times I had not much to do. The latter end of November a bag was left at my house, and it was taken away by English. I saw revolvers in the bag, powder-flasks, and small flasks of caps. It was taken away the day of the explosion or a day or two before. I remember the meeting in Holborn, somewhere about Little Queen-street. Barrett was present, and I think William Desmond, but English was not. This was about a week before the explosion. They talked about raising money to carry out an object in view. One man said they must have money, no matter how they got it. Some volunteered to get in £1, others 18s., 12s., or 10s. Powder was to be bought with the money. Each man was to get powder in small quantities, as much as they could get. They were then to meet at the American Stores, in Oxford-street, to see if they had got enough powder, and to see how they were getting on. They could not settle then, and Eng-

lish said he could get them a house in the Cattle Market. I went there with English. It would not do, so we tried another place in the neighbourhood. When we got there they related how they got on all day. There was only one man who had got 25lb. of powder. One man was giving orders and another would not receive them, and it terminated in a sort of quarrel. I attended William Desmond's house the Tuesday or Wednesday before the explosion. English and Barrett attended that meeting. William Desmond was there. I saw one man very pale in the face. He had a hole in his coat, on the left shoulder, penetrating his waistcoat and shirt. I saw Barrett, whom I know by the name of Jackson, sitting opposite, with a revolver in his hand which belonged to English—a breech-loader. They were discussing the merit of it, and said it was no good. I saw five or six more revolvers in the room. I saw another pistol loaded and given to another man. A man had got a barrel, and another was to get a dish which was to be put in the end of the barrel to carry the light to the barrel. They asked for a truck, and I think it was O'Neill who said he could get one from Mannoek's. A man was sent out to look after the truck, and returned in a short time saying "It was all right." I know the place where the truck was kept. He had gone just about the right time to get there and back. They were to meet next day at twelve o'clock at William Desmond's house. I told him I was too busy and could not come. I heard that Jackson had been up to the House of Detention to see the place a day or so before. I did not get to the meeting on the Thursday, but I saw Jackson and another man that night. He told me that it had failed, and they would try to-morrow and send it to hell. I next saw Jackson on Friday night, the day of the explosion. I noticed that his whiskers were off and another man's coat on him. I began to chaff him about his whiskers, and he told them that he took them off, that it was he that lit the fuse, and that he was afraid he would be identified if he kept them on. I asked him who was with him, and he told me. The other man I noticed had his ear off, but that man was not with him when he said he lit the fuse; he was in my workshop, and that was in the public-house. He said he was going away, but I would hear from him. I did not see him again till he was brought into this court on Monday week. Before the explosion I knew that Barrett and another man came to this court at the time that a man named Brown, or Burke, was examined here. He had two loaded revolvers with him. I saw him in the late part of the day, and he said he and the other man had brought them to shoot Corydon, but they could not do so; they could not get in, and so they could not do it here. The next day Jackson (Barrett) told me that they remained there all day to shoot Corydon, and the third day Barrett came down by himself; the other could not come. I have heard something from English about Greek fire on two occasions. About twelve months since I knew a man to be mixing it in English's place. The man came to ask English if he could get him a place to mix it in, and he said he wanted money as much as any one, and they could do it at his place. After it was done, he wanted me to have some in my place to keep it, but I refused it. I had known him to have phosphorus in his place before. The Greek fire was kept in black bottles with caps to keep the air out. I had some of them in my hand. It was about a month before that he showed me some tin cases which he said was to mix with other combustibles that I don't know for the purpose of making Greek fire. He wanted me to take some of that to take care of, but I would not. I first knew Brown, under the name of Winslow, in the early part of last summer. He was introduced to me by a man of the name of Burnett. He was a friend of English. I have seen them together. Brown or Winslow is the same man who was afterwards in custody under the name of Burke in this court."

The evidence having been read over by Mr. Burnaby, the chief clerk of the court, the witness said, "I know a great deal more about the case."

Mr. Lewis declined to cross-examine on behalf of Barrett, as he said he had been completely taken by surprise at the appearance of Mullany in the character of an approver. On behalf of O'Neill he asked him if he knew that prisoner, and he replied that he had never seen him before.

Mullany was then remanded on the charge of treason-felony.

Several women living in Pulteney-court were then called to speak to having seen various persons about the House of Detention before the explosion. One identified Barrett; another had seen somebody a good deal like him; several spoke positively to having seen English.

Thomas Karsley, living in Pulteney-court, positively swore to seeing Barrett about the House of Detention at least six times before the explosion, but he had never seen him there since. This witness spoke of the change in Barrett's appearance occasioned by his having had his whiskers cut off.

Further evidence was taken—one Janet Crawford testifying that she saw three or four men in the back yard of William Desmond's house on the day before the explosion, but she did not see what they were doing. One of them was English. Charles Mosely being recalled, said that Barrett was the man who fired the barrel. Henry Bird said, at Millbank he had at first identified O'Neill as the man who had lighted the squib, but when he turned round he preferred Barrett. He could not swear, but in his own mind he had no doubt. Isaac Alum was recalled and said:—

In my former evidence I spoke of a man who assisted in taking the barrel out of the truck, and threw a cloth over it, and then passed over to the corner of a court or passage. The prisoner Barrett is the man, but is different in appearance as to his beard. He then had whiskers cut out under his chin, and no moustache, or very slight indeed. This was the afternoon of the explosion, and shortly before it took place.

By Mr. Lewis: I am quite sure he had not hair all round under the chin.

Two Glasgow policemen testified to the circumstances under which Barrett and O'Neill were arrested in that city, and the finding of a revolver

which the former had thrown away. A packet of funeral cards with black borders was produced, of which the following is a copy:—

IN MEMORIAM + RELIQUIEM.

Prayer for the Repose of the Souls of the three Martyrs, William Philip Allen, Michael Larkin, and Michael O'Brien, who were executed at the New Bailey, Salford, Manchester, on the never-to-be-forgotten 23rd of November, 1867.

They died true and orthodox Catholics, fortified with the sacraments of Holy Church. May they rest in peace, and their good works follow them! For their ardent and sincere love of their oppressed country they were murdered by the enemies of the Irish nation, who have long held her in bondage and oppression.

We swear to avenge them; no joy shall be tasted,
The harp shall be silent, the maiden unwed,
Our halls shall be mute, and our fields shall be wasted,
Till vengeance is wreaked on the murderers' head.
God save Ireland and her People!

J. W.

Dublin, Dec. 1.

After reading this document, all the prisoners were remanded.

Clancy, the man taken in Bedford-square, was then examined and formally remanded, on the understanding that he will be committed for trial at his next examination. Sir Thomas Henry handed the constables Chown and Chamberlain some subscriptions he had received for them from persons who admired the energy and courage they displayed in the capture.

A national schoolmaster, the cousin of Allen executed at Manchester, was on Tuesday arrested for Fenianism in County Limerick.

On Tuesday also a martello tower in Waterford Harbour was attacked by armed men. They exchanged some shots with the military, but made off on the arrival of reinforcements. It seems that about twenty Fenians were engaged in this attack. Heedless of the signals, they approached the tower and fired. A body of soldiers came out against them with fixed bayonets, and when within sixty or seventy yards called upon them to surrender. The Fenians answered with a volley, which the soldiers returned. The Fenians then broke and got away amidst some brushwood, carrying with them two of their comrades who were seen to fall. One soldier was wounded; no arrests were made.

Burke, Casey, and Shaw will be tried at the Central Criminal Court, and not at Warwick. On Wednesday the Court of Queen's Bench made the rule absolute, for which application was lately made by the counsel of the prisoners. The Attorney-General made no objection on the part of the Crown, but he refused to entertain the notion that the prisoners would not have had a perfectly fair trial at Warwick.

"Colonel" Burke has written an emphatic denial of his foreknowledge of the Clerkenwell explosion. He was as much taken by surprise by it as anyone in the prison, and was half suffocated by its effects. As for his stepping out of the rank to take off his boot, he had done so many times before, and there was something the matter with his foot, as the prison doctor knows. He has no little cause to regret the explosion on his own account, for after its occurrence he was looked upon with great suspicion by all the prison officials, high and low, and one of the latter "had a good mind to blow out his brains."

A Fenian arrest was made at Woolwich on Wednesday. The prisoner, who is said to have been in the American army, endeavoured to tamper with the fidelity of a sergeant of artillery. The sergeant, however, wisely detained his tempter in conversation long enough to hand him over to the police. It is said that the accused had applied for employment in the Royal Arsenal. He was examined before Mr. Maude, and was proved to have spoken freely of Fenianism, and to have frequently asserted that he was a member of the Brotherhood. The magistrate inquired if he was in liquor, and a witness having deposed that he was "just happy," he was allowed to go away on a promise that he would behave better in future.

On Monday night, at a meeting of the Roman Catholics of Cambridge held in their new schoolroom, Coronation-street, Canon Quinlivan in the course of some remarks observed that the Roman Catholics as a body held in utter abhorrence Fenianism, as condemned by the Roman Catholic Church. They desired publicly to proclaim their unconquerable allegiance to the throne and person of the Queen; that they, as a body, in common with all the English statesmen, were of opinion that Ireland had its wrongs, and that the English legislation was in arrears, and owed to Ireland a debt of justice, but that Roman Catholics were resolved that the wrongs of Ireland should never be redressed in an unjust or unconstitutional manner, and that they were thoroughly convinced that there were means within the limits of the constitution sufficient to secure for Ireland all that Ireland needed and wanted. The canon's remarks were received with acclamation.

"P. H. S.," in the *Morning Herald*, tells a good story *apropos* of Fenianism. A gentleman of his acquaintance employed a widow, whose son wishing to emigrate, the gentleman assisted him to do so. The son regularly remitted money to his mother, till last year a letter came, containing a printed document. The letter was taken as usual to the master to be read, who found that the money had not been remitted because the son had invested in Fenian bonds, chargeable on the master's estate. As the master had been kind to the family, however, when the writer took possession he was going to

allow him to reside at the gate lodge. It is stated that the Duke of Leinster's estate has been parcelled out and sold at least twice over.

MR. BRUCE'S EDUCATION BILL.

A correspondent of the *English Independent* furnishes the following reasonable analysis with adverse comments of the Education Bill of Mr. Bruce, which the right hon. gentleman proposes to introduce again into the House of Commons during the ensuing session:—

1st. In regard to existing schools. This bill decrees that any existing denominational school which is in receipt of Government aid shall, on application to the school committee which has been appointed in any district to collect and disburse the educational rate, receive from that committee a large capitation allowance for every child in attendance at the school. This allowance amounts to fivepence, sixpence, or ninepence per week for each child, if the school is a free school—that is, receives no school pence from the children—or to one-half these amounts if the school pence equal the other half. The one condition of this payment from the local rates fund to denominational schools is that the schools shall have a conscience clause, but otherwise and beyond the operation of that clause, the school committee administering such local fund shall not interfere with "the constitution, management, arrangements, discipline, or instruction of any united school." Further, denominational schools which do not at present receive Government grants shall receive, in addition to the amounts given to Government-aided schools, a further bounty, not exceeding one shilling and fourpence per half-year for each child who has been properly instructed in reading, writing, and arithmetic, or in any two or one of these subjects during the half-year. In other words, in schools that receive Government grants the managers receive for each child 12. per annum if the school be a free school, and ten shillings if it be an aided school (receiving pence equal to this amount). And where no grant is got two-and-eightpence per annum as a supplementary bounty in lieu of such grant is drawn from the rates.

Now we are willing, we say, to concede that where the existing schools continue to be largely maintained by voluntary offerings they may be allowed, notwithstanding their receipt of Government aid, to retain their denominational character. They who give money for the sake of certain religious teaching may insist upon that teaching being given. A conscience clause is justly required by Government in return for the aid it grants, and for the sake of those whose religious faith it is bound to protect. But what have we now under Mr. Bruce's Bill? (1.) Denominational schools are not simply aided but are doubly endowed, first from Government and second from local funds, and are wholly supported by public money. (2.) The voluntarism that now sustains them and gives a title to their denominational character is abolished, the local funds supplying what had hitherto been raised from voluntary sources. (3.) And yet the whole management and discipline of the school cannot be interfered with by those who supply the revenues of the school. The priest or clergyman disports at freedom with the manifold resources which the State from central or local funds puts at his disposal. (4.) A Conscience Clause under such circumstances is a mockery. Why should public moneys be put into the hands of any church to use for its objects so that a child needs to be shielded from the direct assaults of that church's dogmatic teaching? (5.) The Conscience Clause is no adequate protection. A denominational school lives for that denomination. The whole influence and tone of the teaching, and of the master's demeanour, is to give effect to the specific denominational objects for which it was founded. Especially in Catholic schools and in Episcopalian schools, since the mania for proselytism and the Anglo-Catholic fever have seized upon our clergy, no child is safe from the seductions brought to bear upon its mind, and no family is safe from the seductions which are ministered to it through that child. The priests, Anglo-Catholic or Roman Catholic, abide in the school. They can teach otherwise than through their catechisms, and do, and they tempt where they dare not teach. There is scarce a Nonconformist minister in the country who cannot tell of children and of families who have been drawn away from his ministry by the allurements of clergymen who yet never violated the Conscience Clause. Will this be endured in schools? Shall priests thus rule unchecked in schools towards the maintenance of which not one single penny is contributed by them, but which the public entirely support? (6.) Every denomination will be tempted, wherever it is at all possible, to have its own school in order to protect its own children from this unfair proselytism, or to engage in rival efforts of proselytism; and every denomination will have an equal right to this double endowment. What a number of petty, ineffective, rival, sectarian schools will thus be raised! At what a cost to the State! What bitterness and divisions will prevail! And English youth will grow up amid this pestilence of religious animosity. (7.) Our Independent churches will never be able to serve the State and take State money for this service. Their principles and their temper revolt from such an alliance and servitude. Hence our children will be brought up in the schools of other denominations, which they found and work by State money for distinctly religious ends.

2. In relation to districts which have not sufficient or proper school accommodation. This bill decrees that the school committee which administers the local rates shall not erect and establish any school until it has published the facts which show the need of such accommodation, and has thus roused the denominations or any parties interested to consider the opportunity. It holds out the twofold bounty of large Governmental and of local assistance, and thus calls upon some denomination to undertake the work. It allows eighteen months to elapse from their appeal before they take action themselves. This bill accordingly urges in every conceivable way the action of denominational zeal, which at the same time it nourishes and fattens with the taxes of the people. There has been, and there is, a very great misconception as to the scope and tendency of this bill. In the debate that followed its introduction in the House by Mr. Bruce, Mr. Gladstone alone seemed clearly to

discern its real intent. In answer to those who conceive that it would destroy denominational teaching, he showed that it protected and gave full scope to denominationalism. In this he was right. But even Mr. Gladstone did not, I apprehend, see the ultimate issue of the working of this bill, and now it must remain with Independents, who, I believe, have firmly grounded themselves, in the essential principles of a just and comprehensive system of popular education, to protest against a bill whose voice is Jacob's and whose hands are Esau's. It deceives and it destroys.

3. In relation to district schools, which the school committee of a district itself erects and manages. In respect to these this bill does not speak clearly. But still there can be little doubt what is its intention. Every such school must conform to the conditions and regulations of the Government code, and therefore be a denominational school or a British and Foreign school. If the Government code be altered so as to acknowledge secular schools and give grants to them, then district schools may be secular schools. Which, however, it shall be—and, if denominational, whether Episcopalian, Popish, or Wesleyan—will depend, we presume, solely upon the vote of the school committee or of those whom they constitute its managers. Judge, then, what it will be in ninety-nine hundredths of the rural districts of England—the clergyman's school, built for him by local rates and kept for him by the same. And in other districts what contentions will arise in order that a majority of the school committee may be Nonconformists, so as to free the district school from the tyranny of clerical influence.

THE ABYSSINIAN EXPEDITION.

According to a telegram sent by the special correspondent of the *Times*, on the 18th the advanced posts of the expedition were pushed forward and occupied Goom Gooma, twelve miles beyond Senafe. It is probable, he adds, that Sir Robert Napier will in a few days advance with the leading troops towards Antalo. King Theodore was advancing towards Magdala, and, according to another telegram, it was doubtful if the Waghum Gobazie, the most powerful of the insurgent chiefs, would attack him. If by the Waghum's withdrawal from before Magdala, or his standing merely on the defensive, Theodore should succeed in effecting an entrance into that fortress, the latter will have the game in his own hands, and may threaten to murder all the captives should we persist in attacking him.

We (*Pall Mall Gazette*) have it on trustworthy authority that the letter addressed by the Viceroy of Egypt to King Theodore towards the middle of Oct. last, in accordance with Lord Stanley's acceptance of the Viceroy's offer to intervene in behalf of the captives, was to the following effect:—He informed his Majesty that in consequence of his having detained the English consul, envoy, and others, the British Government were so offended that they had determined to release them by force, to which end an army was being organised and furnished with all the appliances of war for invading Abyssinia; that if he did not wish to see his country overrun by foreign troops, sacked and pillaged, he implored him, in virtue of his (the Viceroy's) office of good neighbour, to surrender the prisoners as the only way of averting the destruction which must otherwise befall him; that if he refused, seeing the English were so powerful, Ismail Pasha himself would be obliged to join them in their hostile proceedings against his Majesty. To this epistle Theodore has sent a jeering answer, acknowledging the receipt of the Viceroy's letter, and saying that he had always considered him a Muslim, dependent on the Sultan, till he received this letter, which plainly shows that he is a mere tool of the Franks; that if he, Ismail, is a friend of the English, he, Theodore, is not. He adds that he does not know by what right Ismail is in Egypt, which was originally a Christian country, and that when the business with the English is settled, he means to re-establish Christian rule from Habesh to Alexandria. Whether it is owing to the receipt of this letter, or because some remonstrances have been addressed to him on the attitude assumed by his troops at Massowah, that the Viceroy, as recently reported, has resolved to withdraw all but the ordinary garrison from that place, we have no means of ascertaining. It seems clear that his letter to Theodore was dictated by a desire to get rid if possible of our expedition, and, failing that, there was a feeler to discover whether, if we went on with the war, the Viceroy might not join us.

An Abyssinian Ambassador has arrived at Cairo from Prince Kassa, on a mission to the Coptic Patriarch, relative to the nomination of a successor to the Aboua, lately deceased. Prince Kassa is friendly to the British.

MARK-LANE—THIS DAY.

There was a very poor show of English wheat here to-day, both as to quantity and quality. Really fine samples commanded quite Monday's advance in the quotations; but other kinds were a slow inquiry, at late rates. The supply of foreign wheat was rather extensive. About an average business was doing in most descriptions, and prices generally were well supported. The imports have fallen off. The sale for floating cargoes of grain was inactive. Holders, however, were very firm in their demands. The few samples of barley brought forward were mostly disposed of at very full prices. Malt was quite as dear as on Monday. Sales, however, progressed slowly. Owing to limited arrivals, oats were firm, and the turn dearer. Beans and peas realised extreme quotations. The flour trade ruled steady. Seeds and cakes were unaltered in value.

ARRIVALS THIS WEEK.				
	Wheat.	Barley.	Malt.	Oats. Flour.
English & Scotch	610	390	2,010	— 1,730
Irish	—	—	—	110 —
Foreign	10,780	980	—	3,510
				500 alm.
				Maise, 4,760 qm.

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TO CORRESPONDENTS.

T. C., Riddings.—It is not proposed to republish the "Sketches" in a separate form. The statement you refer to is substantially correct.

The Nonconformist.

SATURDAY, FEBRUARY 1, 1868.

SUMMARY.

THE annual visits of members to their constituents during the recess are nearly at an end. Mr. Fawcett and Mr. White have been down to Brighton; and while the latter attacked the Government in his own rough and energetic way, the former once more enforced his arguments in favour of compulsory education, and gave a lengthened and able defence of his views on the evils arising out of the aggregation of land in few hands, and of legislative restrictions in its sale and purchase, contending that the system of small proprietorships which exists in Prussia and Belgium might be introduced with great advantage into this country. Mr. Milner Gibson, though no longer a Cabinet Minister, is always worth listening to, and generally outspoken. In his speech at Ashton, the right hon. gentleman urged that the Reform Act of last year should be amended and extended; thought the ballot should be taken up by the Liberal party; and expressed his preference for secular schools supported by rates and taxes, but he believes there is to be an alteration proposed in the Minutes of Council so as to allow secular schools to derive advantage from the Privy Council grants and from any rates that may be levied. Mr. Gibson would build up, and not break up, the union with Ireland; and, like Mr. Cardwell, is for religious equality there, but differs from his late colleague in believing that the safer course would be instead of endowing all not to endow any—a declaration which elicited loud and prolonged cheering. He does not think anything can be done at present with the Alabama difficulty. New Governments on either side—for he does not think Lord Derby's Cabinet everlasting—not committed by any strong opinions upon this question, or any previous correspondence, will he hopes be able to settle amicably this apparently very difficult question, though still susceptible of solution. We fear that Mr. Gibson's political creed is still too broad for his late Whig colleagues, but hope we may be mistaken.

Education is still the topic of the day. The Bishop of Oxford has been discoursing on this prolific subject at Tunbridge Wells. He contends for freedom and derides compulsion, while the Archbishop of Canterbury has at last been got to speak with approval of some sort of Conscience Clause, though the National Society still holds out. We copy elsewhere from a contemporary an able analysis of Mr. Bruce's Bill, the main drift of which would seem to be to endow denominationalism far beyond the present system. While Mr. Lowe, in his speech at Liverpool, expressed a general approval of the principle of that measure, he objected to its machinery as to a great extent cumbrous and superfluous. He would provide that all schools, whether called into existence by voluntary contributions or a compulsory rate, should be treated by the Privy Council in the same manner; should all be inspected and examined; and all receive grants. He would also undenominationalise the system of inspection, which is frightfully costly at present. Where schools were shown to be wanted, he would let residents, if they would, provide for them on the voluntary principle, the conscience clause being applied to all denominational schools. This appeal failing, the local authorities should be called upon to make a rate, and if they declined, the Committee of Council would make it for them.

By this simple machinery Mr. Lowe was satisfied the system could be brought into effect without disturbing existing things, and without causing what is greatly to be deprecated, an educational revolution, and leading to schools being thrown up while the new system is getting into gear. But he would get the schools before discussing whether compulsory attendance in them is necessary.

Though we hear of a mysterious attack on another martello tower in Ireland—possibly with a view to show that Fenianism is not extinct there—the interest in the whole matter is now concentrated upon the Bow-street examinations. Through one of the conspirators—Patrick Mullaney, who has turned Queen's evidence—the story of the Clerkenwell plot has been to a great extent divulged, though the informer promises more revelations. It would seem from his evidence that those engaged in this crime were men little above destitution, who begged or borrowed money to buy the needful gunpowder, and concocted their design with hardly any attempt at concealment, and apparently with little thought or knowledge of the consequences that would follow. It can hardly be doubted that the man who fired the barrel is in custody, or that the plot will now be completely unravelled. Englishmen have reason to be somewhat ashamed at having been thrown into so widespread and prolonged a panic by a gang of miscreants without means or ability, who had not the sense to see that a crime of such atrocity would set society against the perpetrators, and defeat the cause it was intended to promote.

The French Army Bill has passed the Senate all but unanimously. One member only recorded his vote against it—probably M. Michel Chevalier, Mr. Cobden's fellow-labourer—who had the courage to condemn its provisions in a pacific speech. The unanimity of the Senate in favour of the measure strangely contrasts with the unanimity of the provincial press in denouncing it. Nor will that antipathy be diminished by M. Magne's financial statement, which shows that a greatly increased expenditure will be required—seven millions and a-half sterling alone being needed for war equipment and fortresses, over and above a like sum which represents the deficit of the year. M. Magne thinks the resources of France are quite equal to any such calls, and boldly proposes a loan of 17,600,000*l.* in small sums and monthly payments. No doubt the loan will float, but, it cannot be doubted that the popularity of Napoleon has by this Army Bill received a heavier blow than did the prestige of France by the Prussian victories of 1866.

The chief news from Abyssinia is to the effect that Theodore was approaching Magdala, and that the hostile native chiefs had not succeeded in taking that fortress, and were afraid to act vigorously in stopping the King's progress—in fact were, for some reason or other, paralysed. It will be remembered that a greater portion of the captives were immured in Magdala, and detained there by Theodore's garrison. They will now, it is feared, once more come into his absolute possession. In this event the war will assume a more serious character.

It is said by their own friends that the extreme measures of the Republicans in Congress are producing so great a reaction in public feeling that it is by no means certain they will carry even General Grant into the presidential chair. The attempt to reorganise the Supreme Court, so as to prevent the Reconstruction Acts being invalidated has created much disgust throughout the North, and once more the price of gold is going up and general uneasiness spreading. The House of Representatives has taken the unusual course of passing a vote of censure on Mr. Johnson, though probably the President has cared little for this expression of want of confidence on the part of an assembly with whom he is at constant war.

POWDER FOR FOOD.

SCIENCE has been busy during the last few years in ascertaining the conditions under which an explosive compound called gunpowder can be used most effectively in the destruction of life. All manner of engines, great and small, have been invented with a view to give to powder power to send forth the swiftest and surest messengers of death. We have had Armstrong and Whitworth cannon, Enfield, Minie, Snider, and Chassepot rifles on the one hand—and we have had iron-clad ships and fortifications, on the other—the one to perforate everything, including, of course, the living bodies of men, and the other to prevent perforation. The Governments of Europe have watched with keenest interest this contest between hole-making force and hole-preventing force—so

keenly, indeed, that one might well imagine manslaughter to be the sole function they have to discharge. Altogether, this business of driving iron and lead through living human tissues for the settlement of international questions of right and wrong, engages the energies in Europe alone of over three millions of men, and absorbs an annual income of at least 100,000,000*l.* It is not to be supposed that all this potentiality of destruction is actually employed—it is only kept ready to be employed—and thus industry in one of the four quarters of the globe contributes year by year the above-named enormous deduction from its gains, to keep up in the highest state of efficiency this machinery for drilling holes, large enough to let out life, in the exquisitely organised bodies of our fellowmen.

Government, of course, cannot do everything—but, until of late, it does not appear to have been suspected that its chief end was to solve the problem how life may be most easily put an end to. This, however, is the rage of the present era, and has been ever since the Crimean war. We wonder how much labour has been drained from its ordinary reproductive channels, how much money has been spent, how much commercial, social, moral, and religious enterprise and activity in embryo has been annihilated, and how much positive destitution, misery and crime have been caused in Europe since that time, by the competition of Governments in this unnatural and unchristian business. We wonder what might have been the condition of society, here and elsewhere, if, say, nine-tenths of that abstracted labour-capability had been left to follow its own bent, and nine-tenths of that wasted money had been left to "fructify in the pockets" of the people, and nine-tenths of that smothered enterprise and activity had been encouraged to prosecute their own projects. If, for example, instead of iron-clads and three-hundred pounders, and fortifications, and breech-loaders, and all that is requisite to their manufacture and their use, we had had better dwellings for the poor, better sanitary arrangements, more schools, libraries, and institutes, hospitals, asylums, and reformatories, we wonder whether some of the most loathsome social sores, as well as some that are most dangerous, might not by this time have disappeared. Suppose the rivalry of Governments had happened to run in this direction, instead of in that of an increase and improvement of armaments, and that they had emulated one another in the work of saving, soothing, and gladdening human life as zealously and persistently as they have done in making preparations for abridging it, we wonder what progress would have been made towards the extinction of poverty, brutality, ignorance, intemperance, and crime.

These thoughts have been suggested to our mind by a most impressive letter from the pen of Mr. Henry Richard which appeared in the columns of the *Star* on Wednesday last, under the significant heading of "Starving and Arming." He tells us—and he supports his statements by unimpeachable authority—that in Algeria, the victims to famine and to its concomitant diseases, during the last six months, have not been less than a hundred thousand persons—that in Paris from forty to fifty thousand people are daily receiving from the municipal authorities fuel and bread to keep them from perishing of starvation—that from the north, centre, and south of France, the accounts of prevalent and rapidly spreading destitution are appalling—that in Eastern Prussia the misery is indescribable, and that in other provinces of the monarchy, the condition of affairs is fast tending to the same sad result—that in Polish Galicia a frightful famine is impending, to provide against the horrors of which the representatives of the province have solicited from Vienna, but in vain, a loan of a million florins—that in Russian Poland, the dearth of food is even more severe than in Eastern Prussia—and that in Finland, such is the famished state of the population, that "Iceland moss, pine-tree bark and pease-straw, ground up together and mixed with a little flour, is the only food wherewith the mother can now feed her child, and the only food on which thousands will be dependent for many months to come." We need hardly point to the distress which reigns at the East-end of the Metropolis, and which more or less pervades all other parts of it. The picture is quite dark enough to make the stoutest heart quail, and piteous enough to touch the hardest with sympathy.

It will be said that most of this widespread misery is the direct consequence of a deficient harvest. So it is—but how comes it that when the question is, not how life may be rescued, but how life may be taken, Governments are ever on the alert, "regardless of expense"? Why, even now, while gaunt famine is prowling over well nigh half the area of Europe, their

chief concern would seem to be about the best method of perfecting their armaments. As Mr. Richard forcibly puts the case,—"If the peasants of Eastern Prussia are lying on litters of straw in the forests, and dying of hunger and fever, Count von Bismarck can tell them for their consolation in their last moments, that he is rapidly furnishing the Prussian army with the new Chassepot rifle. If the people in the towns of Southern France are crowding around the Hotels de Ville clamouring for bread in such menacing crowds that they have to be kept back by a double force of police, Marshal Niel can inform them that the dignity and glory of France is provided for by a measure which will compel nearly every able-bodied young man in the country into some form of military service. If there are tens of thousands of our own working men who can earn barely enough to keep famine from their door, will it not be an unspeakable comfort to them to hear from the lips of Sir John Pakington or the Right Hon. T. L. Corry, that we have the finest iron-plated fleet in the world, if there were only the slightest certainty that it could float or fight when necessary, or that the guns with which it has been furnished at so ruinous a cost would be of any use when wanted?"

Verily, this is a most melancholy and disgraceful state of things—disgraceful to the ruling caste for having brought it about—disgraceful to public sentiment for having permitted it—disgraceful to Christendom from the fact that in the latter half of the nineteenth century of our Lord it is even so much as possible. The military madness, if it be not speedily cured, bodes ill for monarchical forms of Government. The race of Governments towards financial beggary, through the efforts they are making to convert Europe into so many camps, is the most gratuitous exhibition of folly and wickedness which it is possible to conceive—and if we were called upon to name the men who were most influential in starting and patronising it, we should name the Czar Nicholas of Russia, the Emperor Napoleon, the Emperor Francis Joseph of Austria, Lord Palmerston, and King William of Prussia. The crime—for it is nothing less—will come home to the great Houses by-and-by. Public sentiment is very slow in forming and settling itself—but we must say that the principal Sovereigns of Europe are doing much to ripen it. People look on with inquisitive indignation when "starving and arming" are going forward simultaneously—and the experience of a famine or two whilst millions upon millions sterling are recklessly thrown away upon immense military and naval establishments, will soon indispose them to accept with patience "powder for food," in order that as many as possible of their fellow-men may become "food for powder."

THE EAST-END SHIPWRIGHTS.

THE meeting convened in Burdett Hall, Limehouse, last Saturday afternoon, in which the ship-builders of that district held a conference with their unemployed workpeople, a report of which appeared in the journals of Monday, greatly perplexes us. It is seldom, perhaps, that negotiations between differing classes and differing interests, especially such as involve any considerable variety of details, can be carried to a successful issue in crowded assemblies. Both parties are liable, on such occasions, to get heated, and to pride themselves far more upon acting in the "no-surrender" spirit, than upon making reasonable and mutual concessions. It would, therefore, be premature to condemn either masters or men for what occurred at the meeting alluded to, as if its issue was final. There was a good deal of free speaking, some of it distinguished for neither moderation of tone nor reasonableness of purpose—but as a committee was appointed to discuss the subject matter with a view to ascertain the possibility of practical agreement, it would be unfair to criticise with severity loose expressions of opinion, or even sudden assertions of will, which under a cooler process of arriving at results may be reversed. But the report of the meeting carries on the face of it a disagreeable significance—and should the committee be equally unfortunate in its endeavour to come to an understanding on the basis of which business may be resumed in the London ship-building yards, the impression left on the public mind will be likely to be exceedingly unfavourable to the handicraftsmen concerned.

The case, as far as we understand it, seems to be this:—The civil war in America gave an immense impulse to the ship-building business on the Thames, as elsewhere. The demand for ships was excessive. Profits were large. Old establishments were expanded. New ones

sprung up in numbers. Wages to skilled workmen rose to a comparatively high figure. When the war in America ceased, when commerce, owing to a variety of causes, became depressed, not in England only, but all the world over, and when, consequently, the supply was greater than the demand, purchasers of ships insisted upon having them at a cheaper rate, and if they could not get them built in London upon the terms they offered, went where they could. At any rate the profits of ship-building in London became reduced, and a corresponding reduction in the price of labour was insisted on. It appears that the wages of a shipwright on the Thames have always been higher than those given on the Tyne, the Wear, and the Clyde. Orders, therefore, can be executed at a lower cost on the latter rivers than on the former. And when business is slack are naturally carried thither by preference. The men aver that the lower wages in the northern yards are nearly as remunerative to the artisans there, as the higher wages in the east of the metropolis, in consequence of their reaching the workmen directly from the masters, and not passing through the hands of middle men, or small contractors for different portions of the work. At the Saturday meeting, the men, not a few of whom are now living on charity, were offered employment at a certain rate—which they refused. They were asked whether they would take work at the same wages as were given on the Clyde, and they said "No."

Now it appears certain that orders will not return to the yards on the Thames, whilst the wrights hold to their present determination. Business is being carried elsewhere, and, for an indefinite time to come, nothing or next to nothing will be doing in iron-ship-building in the East end. The artisans, therefore, will remain idle. The labourers employed about the yards will be compelled to idleness. The small shopkeepers and costermongers who catered for both skilled and unskilled workmen will lose their means of living, and high poor-rates combined with abounding destitution will bring down the whole district to a monotonous level of ruin. It is even doubtful whether, under the circumstances, public benevolence will not hold its hand, and so punish fifty innocent people for every one that is deemed to be guilty. We devoutly trust that the employers and employed, mindful of the vast extent of interests involved, will see the importance of coming to some agreement, and that if the decision practically devolves upon the handicraftsmen, they will pocket their pride, accept work on a scale of wages which will suffice for their comfortable subsistence, and bring to a close the present disastrous suspension of industry in the district.

MR. ROEBUCK AT SHEFFIELD.

MR. ROEBUCK has recently been among his constituents, and has not, we fear, increased the favour with which they regard him. That he is honest, few of them, we should imagine, would be disposed to deny—and that so far as popular applause, or pecuniary rewards go, he is independent and disinterested, most of them if questioned, would, no doubt, unhesitatingly admit. In fact, he has some very fine and very useful qualities as a public man, and, although many are forward to criticise him with some sharpness—we ourselves among the number—few would like to part with him. He made a speech at the annual dinner of the Chamber of Commerce last week, which well illustrated one feature of his character, and he gave an address to the working men in the Temperance Hall, on Capital and Labour, on Monday evening, which brought out another into high relief; and in the course of both his speech and his address he said some very good things, and said them well.

Egotism has always been Mr. Roebuck's foible; it was once offensive, it is now grotesque and amusing. He is now the fly on the carriage-pole: "What a dust I am kicking up!" is his perpetual style of reflection. It seems necessary to his comfort in his advancing age to regard himself as a main-spring in public affairs, and he need not be grudging the indulgence which is a real misfortune. We believe it may be ascribed to physical causes, and therefore pity him. He seems to be intent upon putting every truth he deems it of importance to set before you in as rasping and excruciating a manner as possible. He reminds one of a hair-dresser subject to nervous spasms. He handles his curling irons so unsympathetically and with so many jerks, that he brings tears into your eyes in spite of yourself. It is not unkindness—it is not that he has any intention of inflicting pain—but it is because he never seems to have been able to put himself in imagi-

nation in the place of his victim. "Oh, I won't hurt you," says the dentist, and then comes a crash through jaw and brain that resembles the passing of a broad waggon wheel over your head. This is Mr. Roebuck's manner—it is unfortunately ill adapted to make converts, as he probably perceived on Monday night.

ITALIAN DANGERS.

It is said, with apparent truth, that the Austrian Premier has no friend at Court below the Emperor; and we fear it may be asserted, though with considerable exceptions, that Italy has few adherents at the Tuileries besides Napoleon III. Jealousy at the creation of a great nationality on the southern frontier of France, undisguised contempt for a people who little understand the art of war, or ultramontane prejudices against a nation that aims at the absorption of the States of the Church, permeate the official class in Paris, and find an echo more or less distinct in French society. We doubt whether the Emperor himself, to any extent, shares either of these feelings, though he may have been greatly exasperated at the course of events in Italy. The promotion of Italian unity is, after all, one of the distinct and glorious acts of his reign, and no one knows better that he has more to fear from the Legitimist fanaticism that rallies around the Papal chair than from the democratic theories that ignore his claims to sovereignty. He would fain see Italian unity consummated under French tutelage, but renouncing for the present all further demands for extension, and refusing with a firm hand assumptions of authority outside the recognised Government. Policy as well as early predilections incite Napoleon III. to give the Italians a fair chance; and however his courtiers may talk of a return to the Federation scheme, he knows that any such change would entail more dangers than advantages upon France, and would meet with a persistent and formidable opponent in united Germany.

Though we cannot believe that the Emperor of the French is anxious to destroy his own handiwork in the Peninsula, it seems to be within the bounds of possibility that the Italians may save him the trouble. A want of moral courage seems to pervade the whole framework of society in that country, and especially the existing Parliament. There appears to be among the subjects of Victor Emmanuel, unless we may except the Piedmontese, a want of fibre, a spirit of childish querulousness, and an impatience of authority, which are working deep, if not irreparable, mischief. Politics in Florence is merely a game at chess, and each successive Government has rather to fight for existence than propound wise measures. For Government as Government there seems to be no reverence whatever—a defect, we fear, springing out of Garibaldi's lawless sentiments rather than the incapacity of Italian politicians. Neither the stern Ricasoli, the supple Rattazzi, nor the plain-spoken Menabrea, seem to succeed in guiding the vessel of State, and under either statesman a hand-to-mouth policy has been pursued which has at last so accumulated difficulties as to threaten anarchy and bankruptcy. One financier after another tries his skill, but can only produce provisional budgets, promise a retrenchment of civil expenditure which cannot be effected, and impose taxes which are not collected.

The possession of Rome has now become a perfectly subordinate consideration to the preservation of national existence, and the presence of French troops at Civita Vecchia and Viterbo is far preferable to the September Convention which tempted the Italians to look to Garibaldi as their only hope. If they would be really a nation they must "learn to labour and to wait." The fallen fortunes of the monarchy may be measured by the comparative success of the ex-King of Naples in resuscitating his claims, and the rising hopes of the Papal Court that their lost provinces may be recovered. Victor Emmanuel is no longer a name to conjure with, and the proneness of the dissolute King to lean to France as his popularity wanes only augments the distrust of his subjects, and adds another element of danger to Italian unity. Though the Sovereign of Italy has not yet violated his word, there are those who do not hesitate—unjustly, we cannot but think—to suspect him of a design to overturn the constitutional system, and rule without a Parliament.

That assembly is once more on its trial. It cast out Menabrea before he had been fairly tried, and is obliged to accept him again because other statesmen refuse to take office. Surely that Minister and his colleagues ought now to have a fair trial. But even confidence in the Government is just now of less consequence than the preservation of the national

credit. Count Digny Cambray has been producing an elaborate budget, which promises to restore an equilibrium in twelve years. He imposes a new tax on all articles ground at the mill, readjusts other burdens, and promises retrenchment. But past experience has shewn that Italy has reached its taxable limit, that the fresh imposts laid upon the population can only in part be collected, and that a combination of vested interest ever prevents a reduction of the legion of useless functionaries. As the Government is regarded only as an enemy to be attacked, so the State is considered as a patrimony on which all should be quartered who can get into some kind of office. Consequently, there are promising yearly budgets, but deficits annually augmenting. Count Digny's financial statement is, like those before it, a mere attempt to make things pleasant. The Chamber of Deputies has again passed a provisional budget for a month, and is now discussing the items of expenditure for last year. We have yet to see whether it has a due sense of the emergency of the case, and will mercifully cut down the estimates for 1868. Whether either the Government or the Chamber is strong and bold enough to use the pruning knife unsparingly is exceedingly doubtful, and a dissolution would simply postpone and probably aggravate the danger. A Government which can only find one more available tax, and that a peculiarly obnoxious one, and is able to rely only on the proceeds of the sale of ecclesiastical property to meet the accumulated deficit, must be reduced to dire extremities. As the *Times* remarks:—"Yet one more downward step and the ruin will be complete, and no financial or banking transaction will enable Italy to raise one farthing on her credit. When she comes to the end of such fatal resources Italy will find retrenchment not only possible, but extremely natural. Even the most desperate spendthrift cannot squander what he neither has nor can borrow. Italy is sufficiently near the last extremity to be able to anticipate it."

CROTCHETS AND HOBBIES.

The whims and fancies, peculiarities and oddities, of men prevent the world from becoming monotonously tiresome. If everybody moved in a uniform and prescribed course of "common-sense" and orthodox propriety, social life would lose its stirring impulses, its vigorous ideas, and its vivacious interests. For genuine human intercourse requires the play of opposite natures, of contrasting characters, of challenged thoughts, of varying moods and manners, to give it the brightness and motion of vitality. Even the quaint humours and wayward purposes of men are refreshing. An old trunk with its grotesquely cracked bark relieves the stately regularity of an avenue. An ancient house with gabled roof crops out pleasantly from an orderly street of modern bricks. And thus in troublesome crotchets and ridiculous hobbies we may find tests of patience and good temper, amusing interruptions of our sober trains of thought to quicken us with genial fancies, and, sometimes, suggestions for graver consideration.

The room for the action of individuality seems to be daily growing less. We are overcrowded. There is not space "to orb about," as Tennyson expresses it. Men are obliged to run, and that quickly, through certain narrow courses. The pressure of business is increasing, and there is little time for the ripe fruits of personal life to mellow. The individual is being forgotten in the aggregate. Societies and companies bind men to agreed and united action. Self-reliance, heroism, personal responsibility, will, it may be feared, become less understood terms. But quiet home scenes will probably still continue to preserve their variety and distinctive traits. Men will still, despite of the principle of "limited liability," continue to be born into the world with very different radical tendencies, and these will beget the crotchets and hobbies whose pleasing piquance freshens up the writings of dramatists and novelists, and furnishes all who have "eyes to see" with life-studies whose very peculiarities, like cases in surgery, form the claim to attention.

Crotchets are popularly understood to be the more disagreeable class of idiosyncrasies. They are chronic and there is a weariness in the mere reiteration of a familiar notion, especially when it is one which reason rejects. A hobby is more of a by-play than a crotchet. The latter is a monopolising idea, obtrusively presenting itself, and generally "out of season." Obstinance, too, is the usual characteristic of your crotchety man. Words are wasted upon him. There is a radical mental deformity, and arguments will not reduce it. Unhappily this obstinance is almost wilful refusal to open the mind to other

conceptions of truth than the old ones of creed or party—is not confined to people with crotchets. It is a *vis inertia* that weighs down the majority of those who form our churches, our political, and even our scientific bodies.

Crotchets indicate a certain independence of mind which is the caricature of true originality. They are perverse thoughts, intellectual antics, dull conundrums proposed in sober earnest as mathematical problems. The crotchet is a nag whose points consist in backing the rider upon hedges, or in stopping the way of ordinary steady-going travellers. And, indeed, in opposing, differing, and objecting, the peculiar genius of the crotchet is mainly developed. It is singular in eccentricity, and therefore its course often wildly crosses all well-beaten tracks. Crotchety members of churches, committees, town councils, Houses of Parliament, and other bodies, give rise to most of those worrying and empty discussions which enforce Carlyle's praise of silence.

Still the crotchet of one age may become the widely accepted truth of the next. There is too great a readiness amongst comfort-loving men to pooh-pooh everything which reflects upon their wisdom or justice as a crotchet. Those who insist for the first time upon social or political abuses—the pioneers of reform—are frequently stigmatised as monomaniacs. And, yet, often it is only the persistent enunciation of a belief which awakens the slumbering conscience of a nation, and enables abstractions to assume the body and form of the great onward movements of society. Crotchety people are thus sometimes such only in their prescience and in their sense of right.

Hobbies are the milder and more amusing forms in which individuality betrays itself. In stock-breeding, gardening, antiquarian pursuits, special studies, the collecting of books, autographs, coins, and prints, as well as in numerous other *penchants*, are peculiar tastes indulged. The hobby is not a mere mannerism. It really enlists strong feelings on its behalf, and fascinates the mind with a force often in ludicrous disproportion to its intrinsic value. And yet in our estimates of the worth of things how much are we guided by ideas of the market, instead of valuing them by the consolation, the delight, the invigorating activity which they afford to the brain and the soul. Viewed by the light of the latter considerations, the hobby, therefore, which seems most trivial to others may be priceless in its capacity for imparting a delicate pleasure, a quiet tone of satisfaction, and a happy forgetfulness for a season of the worry of life. When the louder voices of business and of public life are hushed, the persuasive whisper of the hobby woos us to a rest of activity which is not labour, of thought which is not anxiety,—thus affording us in little earthly ways some conceptions of unwearied spirits who yet "rest not." Cicero in his *Tusculan Disputations* speaks of the refreshment which literary pursuits offered after legal toil, and still to many do elegant studies or lower interests furnish pleasant and grateful reliefs from the strain of the world's work. The hobby is, to the mind, a home in which it may unbend, and, casting off the weight of dignity, return with the delighted eagerness of childhood to pursuits as simple and yet as fondly absorbing as those of the years in which death was far off and the angels were near.

Hobbies afford, without so much artificial contrivance and unwholesome excitement, pleasures more real and satisfying than are to be found in the majority of professed amusements. They are natural vents for the special humours of character. It is no task to concentrate the mind upon them, for strong inclinations and desires bind to their pursuit. Thus the hobbies of men often play a useful part in withdrawing from the struggles of ambition, and the feverishness of money-getting, to the contentment of a peacefully indulged will, and to the wealth of natural joy. Frequently, too, in kindly charities, in particular modes of benevolence, are the idiosyncrasies of men manifested. And originality in doing good, even should it be governed by quaint ideas, is yet, as bearing witness to the independent action of a humane spirit, the most interesting form which any by-play of character can assume. The noble patriot general spending the days of his forced retirement at Caprera in investigating how far operations may be rendered painless to animals, is a picture as beautiful as it is simply grand.

Hobbies, however, regarded as the private interests of men, must not be so overridden as to intrude into the province of public action, or allowed to become predominant influences to the dwarfing of other engagements and the cramping of the full natural action of the mind. If allowed to become ruling passions, very disastrous personal consequences may ensue, and all our relations to the outer world will, from the angularity of our character, be disproportionately, and probably hindrances to social unity.

But with the smiles of fond friends, though at times old-fashioned and odd in their ways, may they long continue to come forth from their nooks and crannies to welcome us, after long weary days of work, to a pleasant oblivion for the nonce of the anxieties of life and the "importunate faces" of men, and to glide with alluring dance before us along the quiet paths of taste and fancy where none shall intrude with question or challenge upon our rambling mood. Let not the hobby descend into the crotchet, and it may well be cherished as the last innocent play left to those sad mortals who are "grown up."

THE REV. NEWMAN HALL.

We are requested to publish the following correspondence:—

The Rev. Newman Hall, LL.B.

Dear Sir,—We are gratified to hear of your safe return home after your recent visit to the United States, and congratulate you on the friendly reception that you met with, and the useful purposes to which you devoted yourself.

The testimony that you are now able to bear respecting Voluntaryism, religious equality, national education, the coloured race, and international peace, may prove at the present time of great public good.

We therefore respectfully suggest to you, as a preliminary to further services of a similar kind, the delivery of a lecture on your recent visit to America, in Exeter Hall, as early as your other engagements will allow.

We remain, dear Sir, yours very truly.

The following are the names appended to the above letter:—Josias Alexander, Thomas Aveling, James C. Gallaway, Alexander Hannay, J. Kennedy, A. King, N. P. Lyon, Samuel McAll, Samuel Morley, Samuel Newth, J. Spencer Pearsall, Alexander Raleigh, W. Roberts, Robert Robinson, James Spong, William Tarbotton, W. Tyler, John Waddington, J. W. Wardlaw, R. D. Wilson, James H. Wilson.

Mr. Hall's reply is as follows:—

Dear Sir,—I thank you cordially for the honour you have done me, and shall be happy to comply with your kind request on Tuesday evening, February 4.

I am, very faithfully yours,

NEWMAN HALL.

January, 1868.

We understand that the entire proceeds of the lectures being delivered by Mr. Hall on America, are to be devoted to the fund for the erection of a People's Lecture Hall and Schools in Southwark.

At an immense meeting held on Wednesday night in the Metropolitan Tabernacle, Mr. Charles Gilpin, M.P., in the chair, after a lecture by the Rev. Newman Hall on American affairs, it was moved by Mr. J. W. Probyn, seconded by Mr. Joseph Morland, and carried unanimously:—

That, considering the vast importance and Christian duty of maintaining the most friendly relations with the United States of America, this meeting hereby pledges itself to sustain her Majesty's Government in endeavouring, as speedily as possible, to settle by impartial arbitration the pending dispute respecting the Alabama.

REPRESENTATION OF LONDON UNIVERSITY.

It will be seen from the subjoined letter, which has been forwarded to us, that Dr. Wood has retired in favour of Mr. Lowe, who, according to the writer, will be in accord with his views on the Irish Church and other questions. Dr. Wood, it will be remembered, declared himself for disendowment, and it will be gratifying to have an explicit assurance that Mr. Lowe advocates the same course:—

3, New-square, Lincoln's-Inn,
January 18, 1868.

My dear Anstie,—From the information you have given me as to the present position of the canvass for the different candidates, I am led to believe that, were I to have recourse to the same active and systematic measures which have been taken by the other candidates and their friends, I should have a fair chance of success, but that, without this, it is hardly to be expected that I should be returned. I was prepared for the possibility of this result, when, in consenting to stand, I declared that I would not force myself upon the constituency, nor appeal to sectarian feelings; and nothing that has since occurred has led me to alter, or repent of, this decision. In this state of things, I feel called upon to consider what is due to the numerous friends who have so spontaneously promised me their votes, and further to consult for the best interests of the University. You have just informed me that Mr. Lowe has at length resolved to stand, and you believe that the course he proposes to take with reference to the two momentous questions which will shortly have to be considered—I mean the education of the people, middle as well as lower classes, and the Irish Church Establishment—will be in accord with my views on these subjects. The discussion of these questions will be sure to provoke a severe contest. Our University has, under different names, led the way in all the chief reforms in education which have taken place since 1827, when, under the auspices of that veteran educational reformer, Lord Brougham, it first saw the light in Gower-street; and I cannot but think that it may reflect much credit upon the University should we ultimately see our way to elect as its first representative the man who is generally deemed the best advocate of the educational question in the House of Commons. By so doing we shall give a vantage-ground to one whose blows all who have felt allow to be weighty, and all who behold admire. But for these reasons, I should have preferred that our first representative should have been taken from amongst ourselves, assuming, that is, that we could meet with a suitable candidate. The times and the man are, however, alike exceptional, and Mr. Lowe, in the debate upon the franchise, did us such effectual service that we may well reckon him one of ourselves. Under these

circumstances, I have decided not to allow my candidature to stand in the way of Mr. Lowe's return. Of course I do not attempt to dictate to my friends as to what course they shall pursue. I beg, however, to thank them, most sincerely, through you, for the very flattering proofs they have given me of their confidence.—Believe me, my dear Anstie, yours very sincerely,

FRED. JOHN WOOD.

To James Anstie, Esq.

The remaining candidates are Mr. Walter Bagehot and Sir John Lubbock, Bart.

MR. ROEBUCK AT SHEFFIELD.

Speaking on Friday at the dinner of the Sheffield Chamber of Commerce, Mr. Roebuck reviewed in terms of self-defence and gratulation the course which he has for several past years and under successive Ministries pursued with regard to the Reform question. On the attempts to unseat him because of his support to Lord Derby, he said:—

Oh! wretched people, to teach me. ("Hear, hear," and laughter.) These men called upon me to resign the great trust which the people of Sheffield had put upon me, but I treated them with contempt, which was the only feeling they merited. ("Hear, hear," and cheers.) I treated them with that. Time went on. I steadily supported the bill, and what, sir, has been the result? Why we have got a more liberal bill than ever Whig proposed. (Hear.) We have got a bill that has even frightened the persons who proposed it. (Laughter and cheers.) It has not frightened me. (Cheers.) We shall find now what the great people of England really mean; and as I have got confidence in the right-heartedness of my own countrymen, I have no dread of the future. (Cheers, and "That is the point.") That is the point, you are quite right, sir. I have no dread of my countrymen, but now they (the Whigs) wail and whine and say, "Oh, these people have done what they never intended to do—all the good they have done we ought to have done. These people are not reformers. We are the reformers. This is a business to which they are not accustomed—you may see it by the great good they have done." (Laughter and cheers.) They have done good, but not for the first time in their party's history they have carried Liberal measures. Who carried the resumption of cash payments? Sir Robert Peel. Who carried Catholic Emancipation? Sir Robert Peel. Who carried free trade and the repeal of the Corn Laws? Sir Robert Peel. All this was done by a Tory Administration—loud cheers—and then I am told I can get no good out of these people. Indeed I have got more good out of them than out of anybody else. (Cheers and laughter.) As to the great Reform Bill, that was carried by no party; it was carried by the people of England, and therefore I owe, and my countrymen owe, nothing to any party, or condition, or sect, for the carrying of the great Reform Bill in 1832. (Cheers.) Well, sir, we carried the last Reform Bill; it is before us; we have got to work it. The people of this town will by-and-by—a great number of them—be endowed with political power, and I have much more faith in the working men of this country than you must pardon me for saying it—I have in the small shopkeepers of this country. (Hear, hear.) They will be true to themselves, and the great governing intellectual power of England will rule over her destinies still. (Cheers.) I have no fear of what is called the wild democracy. I know my countrymen are wonderfully credulous. The working man is especially credulous to his own class, and the consequence is that he is constantly imposed upon by his own class. (Hear, hear.) But the ramifications and the influences of the upper portion of society work down deep and low into our social relations, and I am quite sure that no harm will come to England while we have a free press, and a free people, and that free press and the constant intercommunication of thought will render the past Reform Bill one of the greatest boons ever conferred upon the people of this country. (Cheers.)

Passing from the past to the future, he expressed his conviction that there was no present danger of war; we shall have peace for many a day yet. The main politics of the coming year may be summed up in three great things—the Scotch Reform Bill, the Irish Reform Bill, and some legislation or other respecting the trades' unions of this country. In regard to Ireland:—

As long as there is breath in my body, or a drop of blood in my veins, I will oppose any kind of separation of the two countries. (Loud cheers.) Are there any wrongs of Ireland? I want to know what they are. Is there any Roman Catholic country in the world in which the opposing Protestant is treated as we treat Catholics? (Cheers.) Now I want to know what we can do? Can we alter the laws of nature? Can we alter the character of the Irish land? Depend upon it, sir, it is not law that will make Ireland what she ought to be. It is the teaching of her teachers ("Hear, hear," and cheers)—it is the reception of that teaching by her people; it is a determination on the part of everybody to do his duty in that state of life which it has pleased God to call him, and not to turn round to talk nonsense about "Erin-ge-bragh," or "Bryan Boru." (Great laughter and cheers.)

The hon. member, after returning thanks for the patient manner in which he had been listened to, resumed his seat amid loud applause.

On Monday night Mr. Roebuck, M.P., attended a large meeting at the Temperance Hall, Sheffield, at the invitation of the Chamber of Industry, and explained his views on the questions affecting capital and labour, expressing his belief that the existing law was sufficient to deal with conspiracies on the part of men or masters to injure the other. He thought that in order to remove misapprehension it ought to be more clearly defined. At the close of the address great dissatisfaction was expressed that the hon. gentleman had not made more pointed reference to the question of capital, and the meeting refused to accord him a vote of thanks.

Court, Official, and Personal News.

According to the present arrangement, the Court will return to Windsor on the 17th of February.

It is stated that her Majesty has sent to Dr. Jenner a box filled with copies of her "Journal in the Highlands," to be distributed by him among the several hospitals, so that the library of each of these institutions may possess a memorial which none of them can fail to prize.

The son of a farmer, named Havard, living at Senwyn-bridge, who by a loss of one of his legs has been incapacitated from following his ordinary pursuits, recently sent to the Princess of Wales a "true lover's knot," which he had carved out of wood with his own knife, and which he offered to her Royal Highness as a mark of respectful attachment. Havard has just received the following unexpected acknowledgment, dated from Sandringham House:—

Sir,—I have received the commands of the Princess of Wales to thank you for your kind attention, and to say that she has pleasure in returning the offering which you have sent her, and she regrets the circumstances under which your ingenious work was executed. Her Royal Highness has further desired me to enclose a check for ten guineas, as a little pecuniary acknowledgment, to which she hopes there may be no objection. I am, Sir, your obedient servant,

HERBERT FISHER.

Mr. Howell Havard.

The health of Lord Derby has materially improved during the last day or two, and it is expected that the noble lord will be able to leave Knowsley for London in a week or a fortnight.

The *Dublin Express* states, on the authority of its London correspondent, that some of the assistant Boundary Commissioners having, in their reports, adopted the principle of grouping, their reports have been sent back for amendment. The same authority says that another difficulty has been caused by others of the assistant Commissioners enlarging the boundaries of some of the partially disfranchised boroughs, so as to entitle them to two members instead of one.

Professor Owen was prevented by a sudden attack of illness from lecturing on Tuesday to the Leamington Philosophical Society.

The Home Secretary has informed Dr. Lankester that he will not in future authorise prisoners in the custody of the metropolitan police to be brought before coroners' juries. Dr. Lankester expressed his dissatisfaction at the announcement, and disputed Mr. Hardy's law.

Miscellaneous News.

UNIVERSITY OF LONDON.—The following are lists of candidates who passed the respective examinations indicated:—

FIRST LL.B. EXAMINATION.—PASS EXAMINATION.—First Division; Rev. G. Mackloskie, M.A. Queen's College, Belfast; F. T. Medcalf, private study; J. R. Pearless, private study; C. M. Warrington, University College. Second Division: C. J. Cooper, private study; W. S. Gard, University College; C. J. Greco, private study; S. Home, University College; R. Jardine, B.A., private study; D. T. Roberts, Queen's College, Liverpool; A. W. Rooke, private study.

EXAMINATION FOR HONOURS.—First Class; F. T. Medcalf (Exhibition), private study; Rev. G. Mackloskie, Queen's College, Belfast; J. R. Pearless, private study. Second Class: C. M. Warrington, University College. Third Class: W. S. Gard, University College.

THE REFORM LEAGUE.—On Tuesday night a public meeting, convened by the Council of the Reform League, was held in St. James's Hall, for the purpose of advocating the repeal of the ratepaying clauses of the Reform Act, an equitable redistribution of seats, and vote by ballot. Mr. Edmond Beales presided, and commented on Mr. Hardy's declaration at Bristol, that he and his colleagues had determined to fix the franchise upon a basis which they believed to be permanent and durable—namely, the payment of rates. Why, he asked, should this be the basis? What was the virtue of this alleged permanent and durable principle? and why not give the franchise to every householder without distinction, for there was not one householder who did not bear his portion of the public burdens? One result of the ratepaying clause was the raising of rents by the landlords. Several resolutions affirming the necessity of amendments in the Reform Act were then proposed and adopted.

VERY "PECULIAR PEOPLE."—A sad case of fanaticism was brought to light on Friday in the Blackfriars-road, London, by an investigation before the coroner touching the death of a child called Lois Wagstaffe. It was fourteen months old, and suffered from a cough. The parents belonged to a sect of religionists who call themselves "the Peculiar People." They held that it was contrary to the Divine command to call in medical aid, because Scripture declares "Cursed be the man that trusteth in man, and maketh flesh his arm." They did, however, call in the elders, who anointed the dying child; which, however, was not, as they seemed to expect, "raised up." They gave it nourishing food and brandy-and-water, which, although according to the medical testimony, likely to aggravate the disease, reduced, one would think, the case from criminal neglect to mistaken treatment. "The elder" who was called in to explain the creed of this new sect somewhat shrewdly remarked that physic killed as many people as the want of it; but the jury returned a verdict of manslaughter, and the parents were committed for trial, bail being

accepted. When they had signed the bail bonds, they refused to pay the usual fees, and, as the bonds were signed and accepted, there was no way of compelling them to hand over the money. On Tuesday the case was tried at the Old Bailey, and a verdict of "Not Guilty" returned, the jury censuring the prisoners for not calling in medical advice.

MR. GLADSTONE AND THE TRADES UNIONS.—A special meeting of the sub-committee of the trades delegates, to arrange the proceedings of the conference with Mr. Gladstone on the 18th of February, was held on Tuesday evening at the Bell Inn, Old Bailey. The subject underwent a long discussion, during which the delegates reported as to the rules of their various societies, and several letters were read from various parts of the country giving information as to the rules and practices of some of the large trades in respect to apprentices, day-work, piece-work, overtime, &c., these rules and practices differing materially from each other. It was eventually decided that the following questions should form the subject of the conference:—1. The limitation of apprentices; 2. The minimum standard of wages; 3. Piecework and overtime; 4. The alleged action of trades unions in driving trade to foreign countries; 5. The practical advantages of trades unions. It was also agreed that one member of the deputation should be selected to speak to each of the above questions. It was also resolved that the eight delegates to form the deputation to Mr. Gladstone should be appointed at the next meeting of the committee, and that in the meantime every trade throughout the kingdom should be requested to inform the committee of its rules and customs with regard to the first three questions above enumerated. The conference is to take place about the middle of February.

TRIAL OF SIR GIDEON CULLING EARDLEY FOR BIGAMY.—Sir Gideon Culling Eardley was on Monday tried for bigamy at the Central Criminal Court. It was proved that in 1859, his father being then alive, Sir Gideon (then Mr.) Eardley was married in the most public manner in a chapel in New York to a young lady named Magee. The lady was married with the full consent of her parents, persons of the highest respectability. The late Sir Culling Eardley knew nothing of the marriage until some time after it took place, but on Mr. Eardley's arrival in England with his bride, the late baronet at once accepted the lady as his daughter-in-law, and made her a handsome settlement. Mrs. Eardley lived with her husband till October, 1863, when, through his admitted misconduct, she was obliged to separate from him. Mr. Eardley asked her to return, but she refused, and ultimately went to America, where she remained till she heard of his second marriage, at St. George's, Hanover-square, in September last. Proceedings were then taken against him. For the defence a weak attempt was made to prove that the first marriage was an illegal one, but it utterly broke down. The jury returned a verdict of guilty against the prisoner, and he was sentenced to be imprisoned and kept to hard labour for eighteen months. It was stated that he had obtained money with his second wife.

CURIOUS LEGAL CASE.—On Monday a somewhat remarkable case came before the Court of Queen's Bench. Mr. Pigott, who is to be prosecuted for a seditious libel in publishing a leading article called "The Holocaust," and a letter bearing the signature of Kelly, the Fenian who was rescued at Manchester, and some other matter of the same sort, moved for a criminal information against the *Daily Telegraph* for an article condemning the preaching of sedition "in as clear tone as the English language could supply." The strongest passage in the article was as follows:—"If the proprietor of the *Irishman* be acquitted, the public may ask whether it is wise that the law should be so lax as to allow the publication of direct incentives to insurrection. If, on the other hand, he is convicted, the 'National' party may possibly seek the repeal of a law which restrains them from the agreeable employment of preaching treason, anarchy, rebellion, bloodshed, and murder." The court held, without the least hesitation, that the *Telegraph* had done only what it had a perfect right to do in discussing the limits of the liberty of the press, and that even if particular expressions here and there might be a little stronger than a court of justice could absolutely approve in reference to a trial which was still undecided, there was no reason for exercising the extraordinary jurisdiction of the court by granting a rule for a criminal information, inasmuch as Mr. Pigott might still take his remedy for anything done to him either by indictment or by an action for libel.

THE COST OF MILITARY GREATNESS.—The following is a lesson to the young who imagine success in life to be the result of mere luck. General Lefebvre enlisted in a regiment of the line, and ended his career as Marshal Duke of Dantzic. An old comrade congratulated him in a sneering tone on his high position. "Yes," said Lefebvre. "I am Duke of Dantzic (he never spelt his Duchy correctly). I am a marshal whilst you are a poor clerk; but if you wish to change places with me, I will accept the bargain at cost price. Do you know how many gunshots I was exposed to before I won my epaulettes? Twenty thousand. I have heard more cannons roar than there are stitches in my uniform. I will just place you in the courtyard of my hotel and expose you to the chance of twenty thousand shot and shell, at a hundred paces. If you escape, well; you shall have my sabre, plume, scarf, and orders—every one of them shall be yours."

Literature.

THE MASSACRE OF ST. BARTHOLOMEW.*

There are few more terrible chapters in the records of priestly interference than the story of the persecutions of the French Huguenots. Even in the Netherlands, under the stern rule of Alva, when the agents of the Inquisition had full play, though the number of the victims sacrificed may have been proportionately as great, there were no atrocities which have taken hold of the imaginations of men like the ghastly tragedies which were perpetrated during the course of the religious struggles in France. The tale has often been told, and there may be some who think it unnecessary to repeat it—an opinion in which we should fully agree if the only effect of such repetition was to give new intensity to the *odium theologicum*. But we can see a more important end than this that may be served by such a narrative. Even in our days the wickedness of all attempts to coerce conscience is but imperfectly appreciated, and it is not, therefore, unnecessary to remind men of the crimes to which such attempts have led in the past; crimes which are the natural outcome of the assumed right of rulers to interfere with the religious convictions of their subjects, and against the renewal of which we have no safeguard except in the utter repudiation of any such claim and the assertion of absolute and complete religious equality. In the very first departure from this position, the recognition of the right of a State to set up a Church of its own, and, even, if it should go no further, to give its members certain civil advantages, including the power of taxing others for the support of their creed and worship, we have entered on a false and fatal course, the end of which may be found in such scenes as the massacres of Amboise and St. Bartholomew. The genius of the age is against the repetition of such horrors, but every restraint on liberty, every social or pecuniary penalty imposed on men for their loyalty to conscience, every civil inequality based solely on the ground of religious differences, every attempt to arouse a prejudice against some alleged heretic, because of his opposition to popular notions, is the same in principle as those deeds of barbarity and violence by which in a ruder age intolerance and bigotry accomplished their will. It is as a lesson against the acceptance of the false principle which lies at the foundation of all these interferences with the rights of conscience, whatever the form which they may assume, that we prize such a book as Mr. White has just given us, in which he describes the excesses of Popish intolerance in France, culminating in the memorable massacre of St. Bartholomew. The lesson is all the more striking because the Church of Rome, though infinitely the greatest, was not the sole offender; that the Huguenots were often cruel and vindictive when they had the power, and that, despite all their gallantry and heroism, their own errors did much to bring about their ruin. We are not content altogether to excuse them on the ground of the provocation which they had received, exasperating as it was in the last degree, and we shall fail to learn the full moral of the story, unless we recognise the fact that they were as far from any true conceptions of religious liberty as their opponents; that their progress was hindered, and the purity of their cause sullied, by the influence exerted in their councils by politicians seeking to use them for selfish purposes; that their sufferings were increased, and the collapse of their cause brought about mainly by their forgetfulness of their Lord's teaching, "My kingdom is not of this world." It seems hard to reflect on men who suffered so cruelly, and bore their sufferings so nobly, but it is certain that had Protestantism in France taken a more purely religious character, refused to entangle itself in wretched political alliances, and, above all, struggled for liberty, and liberty only, its course would have been nobler, and possibly its fate might have been less disastrous.

Mr. White has done his work with great care. He has found, as every historian of the period does find, invaluable assistance in the Simancas Archives. He has consulted the correspondence of Catherine de Medicis; very much of which has been almost unknown. He has spared no pains in the search for documents bearing on this subject, and has gleaned some valuable material from some letters of foreigners resident in France at the period. He has not found any-

* The Massacre of St. Bartholomew, preceded by a History of the Religious Wars in the Reign of Charles IX. By HENRY WHITE. With Illustrations. London: John Murray.

thing that can very much affect our view of the principal actors, but he has unquestionably thrown light on some obscure passages in the story, and has altogether given us an accurate and graphic narrative, not only of the massacre which startled and horrified all Protestant Europe, but of the antecedent circumstances which led up to it. Indeed, the account of the marriage, the plot, and the tragedy itself does not occupy a quarter of the volume, the rest being devoted to a review of the religious struggles by which it was preceded. Mr. White does not attempt to describe the creed or polity of the Huguenot churches, but only to trace their external history from the time when the Reformation first began to develop itself under Francis I., down to the fatal day of St. Bartholomew, a short chapter being added to complete the story of Charles IX. It is thus a complete history of the first Protestant struggle in France, written in a style which, without having any great brilliancy, well maintains the interest, and is characterised throughout by a spirit of fairness and moderation, and yet of sympathy with liberty and right.

Francis I., the first monarch with whom the French Reformers came into collision, had faults enough, but he appears to great advantage when compared with his successors. "He was impressionable and superstitious, but he often checked the fiery zeal of the persecutors, tried to reform the clergy in his *dilettante* fashion, and was never bigoted except when frightened by the priests, or when he fancied his personal dignity insulted." It is sad to see this once dashing and brilliant monarch, who, as Mr. White says, "represents the national character in its best as well as its worst phases," lying on a bed of intense suffering, the result of a loathsome malady the fruit of his own vice, and yet finding nothing for which to reproach himself except his want of zeal and diligence in the extirpation of heresy. The wickedness of his whole life was nothing, but the occasional gleams of mercy and good sense which had led him to interpose between the poor Reformers and their persecutors, sins for which he had to seek forgiveness. What are we to think of the teaching of a so-called Christian Church and priesthood which had produced such a result as this, and that not in rare and exceptional cases, but in all who submitted to their influence? Unfortunately, the error still survives, and shows itself in places where we should least look for it—the sad and mischievous error of attaching more value to a true creed than a holy life, and esteeming offences against orthodoxy more serious even than breaches of morality. Mr. White tells a good story about the funeral sermon of this Francis:—

"The king's funeral sermon was preached by Pierre du Chastel, Bishop of Macon, whose orthodoxy had become suspected in consequence of the attempts he had made to save Stephen Dolet. When Cardinal de Tournon reproached him with this, the good prelate made answer:—'I acted like a bishop, you like a hangman.' When the sermon was published, the Sorbonne hunted out several heretical propositions, particularly a passage where the bishop, after extolling Francis as a saint of the highest order, continued: 'I am convinced that, after so holy a life, the king's soul, on leaving his body, was transported to heaven without passing through the flames of purgatory.' The Sorbonne protested against this, and a deputation of doctors went to St. Germain, where the court was staying, to denounce the heretical paucity. They were received by John de Mendoza, the first chamberlain, who desired them to be quite easy in their minds: 'If you had known his Majesty as well as I did, you would have understood the meaning of the bishop's words. The king could never stop anywhere, however agreeable the place might be; and if he went to purgatory, he only remained there long enough to look about him and was off again.' *Solvuntur risu tabulae*. The doctors retired in confusion: there was no answering such a jest."

Henry II. was a wretched bigot, as vicious but less brilliant and more cruel than his father. His queen was, on the whole, the most notable character of the period. Catherine de Medicis has always been painted in dark colours, yet not in darker than she deserved. It cannot be doubted that she was one of the chief instigators of persecution, and it does not at all diminish our sense of her guilt when we find that her conduct was the result of policy rather than of religious conviction. The persecutor who has faith in the creed, in defence of which he sends men to the scaffold and the stake, and deludes himself with the notion that this cruelty to the body is an act of mercy to the soul, is a much more respectable criminal than the miserable tyrant who uses the passions of religious bigotry and hate to work out his own selfish designs, and mocks in secret at the very creed in whose name he is immolating his innocent victims. In this latter category Catherine is to be placed. Her Catholic zeal sat very lightly upon her, and was very soon forgotten when it came into competition with any ambitious designs of her own. Her hatred to the Guises was a far more genuine and powerful sentiment than her opposition to the Reformers,

and more than once we find her entering into alliance with the Huguenot leaders in order to baffle her dreaded and hated foes. She possessed all that attractiveness and fascination which Mr. White ascribes to her, but it only concealed one of the darkest, subtlest, and most cruel natures of that or any other time. On her mainly the guilt of the massacre rests. She was unwilling to go on with the Flemish war, which Coligny had advised, and to which the king had assented. She hated the great Admiral, whose nobility of spirit and true loyalty had made a deep impression on the mind of Charles and threatened to undermine her own evil influence. She was anxious about the safety of her favourite son, the wretched Anjou, and by her subtle intrigues involved herself in a mesh of difficulties from which she saw no way of escape but by violence and crime. Mr. White does not believe that the massacre was planned from the first, and the marriage of Henry of Navarre with Marguerite de Valois designed as a bait to lure the Huguenots to their fate, but that Catherine was led on by successive steps to a crime from which even she might have shrunk if it had been placed before her at first in all its fearful atrocity.

Our author's estimate of Charles IX. agrees in the main with that of Mr. Froude and that of Mr. Motley. We may sometimes see in him evidences of better feelings than those by which he was generally governed, but he was a miserable weakling, given to wild storms of passion, which swept away all right feeling and sound judgment. "He has been for 300 years," says Mr. White, "the execration of mankind, and after carefully weighing the evidence of contemporaries, the historian can find no solid ground for reversing the judgment." But the principal guilt does not rest upon him. Mr. White relies largely upon the Duke of Anjou's narrative, and, by supplementing, and where necessary correcting it, has given a consistent and intelligent account of the transactions. The assassination of Coligny was planned by Catherine in conjunction with her son, the Duchess de Nemours, who was an incarnation of passion and vindictiveness, the Duo de Guise, and a few others. When it failed, Catherine had no choice but to persuade the King to sacrifice the Admiral, for she had gone too far to brave a rupture with Guise. But Charles was not easily moved, and it was not till he had been plied with all kinds of appeals for more than an hour and a half that his passion was roused by the stinging taunts of his mother, and the tales of an alleged Huguenot conspiracy. But, when once roused, his fury knew no bounds. If Coligny was to die, he vowed that not a Huguenot should live to reproach him with the deed; and even if she would, Catherine could not have quelled the storm which she had created. He gave the orders for the massacre, he watched its progress from his window, he himself fired at the unfortunate victims, and afterwards suffered agonies of remorse for the violence of those few hours, the wickedness of which he could not conceal from his own conscience; though all Catholic Europe applauded, though the grim Philip was seen to smile, for almost the only time in his life, when he received the tidings; though the Pope and Cardinals commended it as an act of holy zeal. It was the fierce fanaticism which the Catholic priests had fanned in the minds of the Parisians which made it possible, but Charles gave the command, and Catherine of Medicis was the guilty author. "French writers, even while they condemn the barbarous deed that has cast so foul a stain upon their annals, may justly plead that the chief contriver was an Italian woman, brought up in the school of Machiavelli, and that the chief instruments were all foreigners."

MACPHERSON ON THE SPECULATIONS OF STRAUSS.*

Although we have no acquaintance with the author of this work beyond what the volume itself affords, we have felt ourselves drawn towards him as we have perused its successive pages, and can heartily sympathise with the bereaved family, and the University in which he occupied so important a position as Professor of Theology, at the great loss they have sustained by his decease. To judge from the testimony of those who knew him best, and were at the same time capable of estimating his character, as well as from this volume of lectures

* The Resurrection of Jesus Christ: with an Examination of the Speculations of Strauss in his "New Life of Jesus," and an Introductory View of the Present Position of Theological Inquiry in Reference to the Existence of God and the Miraculous Evidences of Christianity. By the late ROBERT MACPHERSON, D.D., Professor of Theology in the University of Aberdeen. Edinburgh and London: William Blackwood and Sons.

prepared for his students, he must have been a man of rare natural gifts, of high attainments in classical and Biblical lore, of consummate skill and experience as a dialectician, and last, but not least, of genuine and unostentatious piety. The Church of Christ, at least to our human calculation, can ill afford to lose such a man at any time, but especially in so critical a period as the present. The public are indebted to Dr. Campbell, Principal of the University of Aberdeen, for the brief but touching memoir of his late colleague prefixed to this volume, and to Mr. William M. Macpherson, for editing the lectures with so much filial care, and publishing them to the world. Although it is always the case, more or less, that posthumous works must suffer some detriment—and there are certain statements in the preface which show that the present is no exception to the rule—yet we gratefully accept this volume as a memorial of Professor Macpherson's genius, and as a valuable contribution to the evidences of Christianity.

Passing, however, from all that is personal, and regarding the present work simply as a contribution to theological truth, it is necessary to discriminate between those portions which, though excellent in themselves, are more ordinary, and those which are, in our estimation at least, of the highest value for their originality, their comprehensive dealing with an intricate and perplexed subject, and the irrefragable logic by which they are sustained throughout. The lectures are altogether fifteen in number. Of these, "the first ten," as the editor informs us, "were delivered by the author to the students of 'divinity in the University of Aberdeen. The 'other five, in which the speculations of Strauss 'on the Resurrection of Jesus are examined, 'were prepared without any intention of being 'delivered in the Divinity Hall, but with a view 'to publication, and were finished only a few 'days before the author's death." Now, the first ten are all admirable lectures, and preparatory to the last five; but it is to the last five that we would draw special attention, as at one and the same time demonstrating the intellectual power of their author, and affording the most triumphant refutation we are acquainted with of the speculations of Strauss. The subjects of the first ten lectures have frequently been discussed more fully, and with equal and sometimes with greater ability, by other theologians—"On the 'Spirit of Theological Inquiry'; 'On the Existence of God'; 'On Atheism'; 'On the Evidences of Divine Revelation'; 'On the Miraculous Evidences of Christianity'; 'On the Resurrection of Jesus'; 'On the various 'Narratives of the Resurrection of Jesus,' &c. Many writers, living and dead, have done justice to these themes. But the remaining five lectures, which seem to have been written *con amore*, and without any reference to Divinity Hall requirements, are, in our judgment, the most precious part of the whole volume.

The titles of these lectures are as follows:—"Strauss on the Burial of Jesus," "Strauss on the Evidence of the Resurrection of Jesus," "Strauss on the Appearance of Christ to St. Paul," "Strauss on the Origin of the Belief in the Resurrection of Jesus," and "Strauss on the Time and Place of the Appearances to the Apostles." On all these subjects the author writes with masterly calmness, consecutiveness, and force. While courteous to an extreme, his analysis of Strauss's argument is as keen as the east wind to an ill-clad traveller on the Grampians. His grasp on his opponent is that of a brawny, muscular hand on a detected culprit—he never lets him go. He holds him—if not as the Ancient Mariner held the wedding guest, "with his glittering eye," yet as Elijah held Ahab when he said "Thou art he that troubleth Israel." He follows Strauss from his initial fallacy, through all the specious objections, tortuous interpretations, plausible hypotheses, and foregone conclusions of his intricate sophistical argument, and leaves nothing behind. He does not shake off the "venomous beast" into the fire, and "feel no harm," as some of Strauss's opponents have done; but holds it up, firmly grasped in a safe place, exhibits it in all its hideousness, extracts its venom, and then breaking one by one every bone of the snake's coil, casts it to the dust from which it sprang. Although we use strong language in expressing our opinion respecting Dr. Macpherson's treatment of "The New Life of Jesus," we have not exceeded the truth, and feel convinced that all who read these lectures with an unbiassed mind will agree with us in their judgment respecting the manner in which he has disposed of the so-called "higher criticism" recently applied to the Gospel narratives. Apart from the momentous question involved in the discussion, we know nothing in the whole compass of our modern literature that is better adapted to exercise the logical

faculties than the study of these lectures, and should be glad to hear that they are adopted as a "text-book" for this purpose in all the divinity halls and theological colleges of the land.

Of course it is impossible for us to furnish our readers with a statement—even an outline—of the argument pursued by Dr. Macpherson in these lectures. Although characterised by great unity, it resolves itself into so many details, in order to meet the views advanced by Strauss, that brief analysis is out of the question. At the same time, a specimen of the method of our author may give some idea of his style and mode of reasoning.

In the lecture entitled "Strauss on the Burial of Jesus," after stating with great fairness the admissions of Strauss, and the shape in which he presents the question respecting the resurrection of Jesus—namely, "not whether the 'Christian Church was founded on the belief of 'the resurrection of Jesus, but what was the 'origin of this belief"—he proceeds as follows:—

"It may be as well to remark here, that although Strauss more than questions the received view of the authorship of the Gospel narratives, and indeed considers them as having been written, not during the Apostolic age, but in the course of the second century, and although his opinion on this subject is really founded on what he, were he speaking of the opinions of his opponents, would call a dogmatic view, and is, as we believe can be historically proved, in direct opposition to evidence bearing on the subject; still, as it is upon the contents as well as upon the authorship of these narratives that the main question at present under discussion depends for its answer, he is not entirely precluded from stating to us objections which apart, from the question of authorship, he may think he can draw from their contents themselves. The question of the authorship of these narratives, as well as of the other writings which enter into the Canon of the New Testament, is undoubtedly one of essential importance, and one which we cannot allow him any more than ourselves to settle merely upon a theoretical or dogmatic view, but in respect to which we must insist on being guided by evidence, and evidence alone. Still, inasmuch as he professes to discover in the very contents of the narratives grounds for objecting to the reality, not of the disciples' belief, but of the fact itself in which they believed, we will, setting aside for a moment the mere question of authorship, but assuredly not conceding his opinion on that subject, hear what he has to say in respect to these contents. I think I have now given you a clear and fair view of the state of matters in which Strauss and we are to commence our common inquiry.

"In reference to the death and burial of Jesus, though he never for a moment forgets his manifest determination to question every point bearing on the subject of enquiry, Strauss does not seem disposed to throw any strong doubt on the reality of the former. But he does question the accounts given in the narratives—we mean, of course, the Gospel narratives—in respect to the latter. He does not question the crucifixion of Jesus; but as the narratives themselves show—and Strauss never doubts their contents whenever these seem to favour, or to be capable of being made by him to favour, his own view—that Jesus was only a few hours upon the cross, and as 'crucifixion in which,' as he says, 'the loss of blood, occasioned by the wounds of the nails was so slight, was not a punishment that killed quickly,' he states what circumstances would have warranted the conclusion of a real death; and then says, 'that on the other hand, if after a few hours Jesus appeared to be dead, and was immediately taken down from the cross, his death might possibly have been only apparent, and a condition from which he might again recover.' Then he refers to the statements in the Gospels, referring to this subject, evidently with the view of giving some colour to the supposition of a merely apparent death; and mentions the recorded surprise of Pilate when he was informed that Jesus was so soon dead, and also the recorded testimony of John, whom of course he does not allow to have been the author of the fourth Gospel, to the reality of the death as attested by the facts mentioned in that Gospel, which recorded facts he regards with more than suspicion. In short, whilst according to his usual mode (and in saying this we do him no injustice, but are only stating what every page of his book testifies) he tries to throw discredit on everything recorded in the Gospel, or to turn every statement, though made to show what actually occurred, to the service of his own preconceived purposes, yet at last he concedes the reality of the death of Jesus.

"But he makes this concession in a way worthy of notice. 'The proof of the reality of the death of Jesus,' he says, 'which certainly cannot be given in a sufficient form on the side of his crucifixion, is contained in the deficiency of all satisfactory proof of his resurrection. If he is to be considered as having really died, of whose continuance in life there is no historical information, the death of Jesus on the cross must be considered to have been a real death.' You have here a perfect specimen of that kind of argument which characterises his whole work. . . . In one word, Strauss will receive the testimony of the Evangelists so far, and so far only, as it can be employed to sustain his preconceived conclusion that a real resurrection from the dead is a thing which cannot be.—Pp. 206—210.

We had marked one or two other passages from subsequent lectures, showing the perfect mastery of the author over Strauss's peculiar method of argument, more especially his logical duplicity—those who have studied Strauss will know what we mean—but we forbear. No amount of twigs and branches plucked from this stately growth will suffice to show its real character. The book must be read consecutively and as a whole, in order to be duly appreciated.

MR. BAILEY'S NEW POEM.*

The "Universal Hymn" would have commanded attention altogether independently of the fact of its authorship. It has many noble conceptions felicitously expressed; it contains some beautiful images, and throughout bears the mark of earnest thought and great elaboration. It is, however, impossible to avoid comparing it with "Festus," and we confess to some disappointment in the comparison. We look in vain for the fire and freedom of the earlier poem. The "Hymn" lacks melody, its happiest diction being often that of the rhetorician rather than of the poet. It is stronger, in so far as it is more mature in purpose, more sober in thought than "Festus," but it evinces much more growth in personal character than of the poetic faculty. As in "Festus," so here, Mr. Bailey is constantly attracted to the Infinite; its metaphysical character is the great defect of the poem. Mr. Bailey is the speculator rather than the seer. His theology and philosophy are admirable, but we could have been well content with less of these and more of poetry.

The opening lines indicate the spirit and aim of the poem:—

"All things, O God, by Thee made, are to Thee Holy, and with true praisefulness inspired;
Nature and all her powers, Thy servants,
Our friends and fellow-worshippers; and man,
Archpriest of earth, most bounden Thee to adore."

It has no formal division, but two distinct parts are clearly discernible. The former part is an invocation to praise God, addressed to the sun and moon and stars, to heaven and earth, to fire and ocean, the tides and winds, the storms and meteors, to snow, to the aurora and the rainbow, to clouds and cliffs, mountains, plains, and valleys, orchards and gardens, fountains, rivers, and lakes. Some of Mr. Bailey's descriptions of natural objects are very beautiful:—

"Laud Him, ye cloudlets snow-bosomed, which morn
Or eve serve, golden robed, or rich in rain,
Blend tearful blessings with the reviling blast;
Praise ye, whose life expends itself in good,
The source successful of all blessings. Hymn
Your God, while hurrying on wing-footed winds,
His messages of mercy to scorched lands
Dreaming of violet wreaths, dew soaked, to cool
Their sun-seared breasts, and widening deserts strew
With riot of rank greenery; or, when slow
Beneath the moon, ye swoon away utterly,
Earth breathing lighter then; each blade and bloom
Bedropped with fragrant moist; cheer ye; your life
Calmines in death; for, from your birth-hour, known
Of no man, midst the black Atlantic, wroth
At ancient bans ignored, which betwixt old
And young world barred alliance, now with coils
The voiceable lightnings dart through, perfected,
Till life's last moment, God your whole career
Sums in his eye's broad purpose. What, round
Heaven,

Hath seemlier honour? Praise Him for your end."

The second part is an invocation to the animate creation, and specially men, to praise God. It is introduced with the following theological deliverance, true and well expressed, but capable of clearer expression in plain prose:—

"God, necessary in essence, in will free,
Because illimitable, and free to free
From general law His special will and ours,
Power: self determinative, through all His works
In apt proportions acts to ends well planned;
Rules rudest nature by dynamic law,
Spatially operative; His own designs
Of modifying by like wise; empowers
Organic being with instinct; but to mind
Leaves liberty of motive; and Himself
Conceals, to allow to man and angel scope
Accountable."

All this would be well fitted for the classroom, but it scarcely nourishes the simple devotion a "Hymn" should express, to have in the act of worship to define and discriminate thus. The antique simplicity of the 148th Psalm—a "Universal Hymn"—is in refreshing contrast; it is truer both as poetry and as worship.

There are some faults of diction in the poem; oddities of language, and awkward turns of expression. In the interests of pure English, we protest against Mr. Bailey's introduction of the Americanism, "to loan."

The conclusion of the poem deserves quotation for its beauty and devoutness.

"Lord, be it for me
With earth's triumphal hymn these lays to blend,
Worthy but of Thy blessing that they flow
From gifts Thou gavest, reconsecrate to Thee;
Whereby in Thy dear love Thou madest it mine
To interpret nature's elements, and with her
In all her holy tongues commune; to live
In presence of our peers, the powers of heaven,
Suo, moon, and skies star-crowded; clouds, winds,
Tides;
Born of yon far blue infinite; but all
Predestined to soul service; mine to scan
In greatest minds' great thoughts earth's passed;
betimes
Fatal, foreshape the future; mine to know,
In moral might towards Thee Deific drawn

* *Universal Hymn.* By PHILIP JAMES BAILEY, Author of "Festus." London: Bell and Daldy.

All spirits in order blessed; mine, henceforth, aye
To extol Thee merciful as mighty; Thee,
Ours, and all Beings', end and author, God.
All things in Thee subsistent, Thou alone
In Thyself art; all eyeing at one glance;
All minding in one thought; in one sole act,
Creating, comprehending, judging all.

"Unalterable as silence, Thy decrees
Are boundless and for ever. Thy delight
Is in the holy of heaven, and in the heart
Responsive to Thy counsels. Even as space,
All things embosoming, is Thy mercifulness.
Thy love is life; and they who find Thee here
Find peace and perfectness; eternal gifts;
Peace in themselves, and perfectness in Thee."

LITERARY NOTES.

PEOPLE who are influenced in their selection of books to read by the recommendation of the press, must be sorely embarrassed as to the claims of Mr. Hepworth Dixon's "Spiritual Wives"—we mean the book so entitled—upon their regard. If they light upon the quotations in the advertisement of the book, they will see that the *Globe*, the *Morning Post*, the *Daily Telegraph*, and the *Star*, agree in bestowing upon it almost unqualified praise, the latter paper whetting the appetite of the unsuspecting reader by saying that, "Mr. Dixon's book, which may be read from beginning to end without a pause, is of absorbing interest." On the other hand, if they look beyond the "authorised" quotations, they find such leading papers as the *Times*, the *Daily News*, the *Pall Mall Gazette*, and the *Spectator*, as emphatic in their protest against the book. As we shall have another opportunity of saying a word upon its character and tendency, we subjoin a few morsels of criticism from these papers without further comment:—

Times.

"This book has the appearance of having been made up from the odds and ends thrown aside during the preparation of a former work. The artifices of economical housewives have been employed, but not with their skill or success. The cloth was sufficient to make the first garment, and Mr. Dixon has tried to make another out of the shreds and remnants. It must be owned that the new one is not so decent as the last."

Mr. Dixon appears in his work as the Veiled Prophet, and it is not without a delicate anticipation of the reader's natural wishes that he has placed his own portrait as a frontispiece to the first volume. We hear the magic words of fate, and we behold the seer."

Daily News.

"He has dealt sensationally with subjects which should be treated only with the calmness of science or with the dignity of history. He has written for general reading a book which cannot be read aloud in the family circle, and the contents of which cannot be made the subject of social discussion. In one or two parts of the work he has even hinted at details which he has not had the boldness to describe nor the delicacy utterly to suppress."

Spectator.

"The publication of this book is, we think, a decided, if not a grave, literary mistake. Mr. Hepworth Dixon has tried to perform a task forbidden by his own self-imposed conditions. He has been induced by the great popularity of his work on America, a popularity due in a great measure to his accounts of societies like the Shakers, Mormons, and Free Lovers of Oneida, to throw together all the knowledge he has acquired by reading and travel of similar developments among nominally Christian communities, to write in a popular form the history of some American Revivalists, of the Muckers of East Prussia, of the Somerset Agapemones, and of one or two more sects which have adopted abnormal ideas of marriage and the relation of the sexes. The result is a book in two large volumes which will add very little to the knowledge of anybody studious in social heresies, and will be felt by everybody else to have rather a sickening effect."

Pall Mall Gazette.

"It was Mr. Dixon's good fortune to produce in his 'New America' one of the most popular and successful works of the last literary season; it has been his bad fortune to produce in the present volumes the most remarkable, and certainly the most reprehensible, book of the present literary year."

Mr. Gladstone's continued criticism of "Ecce Homo," in the February part of *Good Words*, will be read with even more interest than that which appeared last month. In following and justifying the author's method, Mr. Gladstone institutes an independent and most suggestive inquiry into the progressive revelation of the Divinity of our Lord as it is given in the Synoptical Gospels, concerning which he truly says, "Many, perhaps, among those to whom the subject may be new, will be struck with the reserve and limitation that attends the teaching of our Lord, as reported by the synoptical Evangelists, in regard to the central and fundamental doctrine concerning His own person." The article is too elaborate and illustrative in character to admit of analysis, but the following passage may be given as a specimen of much that remains unquoted:—

"It is only in the tenth chapter (of Matthew) that we find even an allusion to the reception of Himself. He that received you receiveth me, and he that receiveth me receiveth Him that sent me. And this is in an address to His disciples, not in a discourse to the people. . . . He has not yet told the multitude that He is the Son of God: He speaks of 'your' Father and 'thy' Father, not, as afterwards or elsewhere, of 'my' Father. He has not yet told them He is the Son of Man, in th

pre-eminent sense which was to connect Him with the House of David, and to make Him the Heir of the promises and the representative of the race. Yet in the midst of this remarkable abstention, He laid in that discourse the foundations of a morality far transcending the rarest and the best among all the rare or good of what had yet been delivered to mankind; and thus He set about constructing as it were the strong and stable pedestal on which thereafter His own glorious image might be securely raised, and exhibited for the worship of the world."

The last number of *Good Words* has reached a third edition, which means, we suppose, that more than 150,000 copies have been sold. Mr. Tennyson, Mr. Gladstone, and Mrs. Craik, may each claim a share in the honour of contributing to such a successful result.

We have reason to believe that we, in common with some of our contemporaries, have gone a little astray in reference to the Queen's Book. A paragraph which turns out in reality to be no more than an *adit* was inserted in our columns last week stating that 150,000 copies had been sold. On the authority of the *Publisher's Circular* we may now state that the first edition consisted of 10,000 copies—a large number for a half-guinea book—and that a second edition is already called for.

We learn from the *Athenaeum* that the new educational magazine, the *London Student*, "is to start, not from students, as at first intended, but from a committee of the best professors and teachers in London, with a very able staff of writers, masters of our public schools, &c., throughout the kingdom. It will take rank as the first educational magazine of the day." The same authority says that the report of the progress of Professor Huxley's South London Working Men's College in Lambeth is, "Day-school flourishing, evening-classes, and night-school, rather weak, but promising; altogether, hopeful. Money help is wanted."

The proprietors of the *Christian World* announce their intention of issuing a monthly supplement to that paper, to be called the "Literary World," "a paper of forty-eight columns, the same size as the *Christian World*, and at the same price, presenting a complete view of all the new books of the month, and giving the cream of the best works, so as to make the publication at once thoroughly interesting and of first-rate importance to all educated readers." It remains to be seen whether a popularity secured by a quick perception of the popular taste and a clever adaptation of news to meet it, can be readily transferred to a "literary" venture of this kind, which must, if it contain anything more than a dry epitome of new books, have a thoroughly honest and critical character, or be worse than useless.

The *English Independent* has a review of Mr. Skeats's "History" extending to four columns. It says:—

"His book is one which ought to be highly prized by Nonconformists, and would win its author high honour among them if they were sufficiently alive to the value of such literary service. Unfortunately they have much still to learn on this point. There is a strong 'Philistine' element among us which estimates labour of this sort but lightly, as compared with other modes of action by which greater immediate effect is produced. The sensation preacher who can attract a crowd is often placed higher than the thoughtful student who is doing a far nobler and more enduring work, and the indifference which is shown to this kind of service represses the development of a kind of talent which no party can neglect without suffering serious injury. But while much still remains to be done, we are improving in this respect, and now that the struggle for existence is over, and the 'Free Churches' have become a strong and recognised power, we may hope that they will give to their literature a sympathy and support which it has not yet received. Mr. Skeats's book will be appreciated far more widely and truly than it would have been some years ago, and it is to be hoped that it will, in its turn, make Dissenters feel how much there is that is glorious in their history, and so quicken their attachment to those great principles which that history illustrates."

The *Contemporary Review* for February devotes a second article to the *Spectator*, *Guardian*, and *Nonconformist*. The criticism is more detailed than that of the last number. This is the summing up; we must defer comment upon it until another week:—

"We have already said what we think are the dominant tendencies of the hour. Much depends upon the individual outlook, and opinions differ; but what we think we see is before the reader. A most threatening tendency to mere crowd-worship, or waiting on the will of numbers. A *schwärmerei* of humanity without faith in God. An inclination to crush individual responsibility out of sight. A disposition to treat individual faith as of no great consequence. A tendency to promote a segregating despotism under the name, or by the path of culture. The importation of the conceit of scientific certainty into a new and alien sphere. Now, the natural enemy of all these tendencies appears to us to be the theological spirit, or, as we have defined it, the spirit of trust, believing in a Divine purpose, and leaning on a Divine sympathy. And we have taken the liberty of adopting, rather as text words than anything else, the

names] of three 'old-established' representative journals in which that spirit is the controlling power, because we desire to indicate the direction in which we see most to hope from the press in the difficult times which we fear are coming upon us. If less has been said of the journals themselves than of the conflict between what they stand for and what they oppose, it has been because the more serious purpose of the foregoing paragraphs crowded out the less serious."

An Autumn Dream. By JOHN SHEPPARD. (Elliot Stock) This is the third edition of a poem published some years ago by the respected and thoughtful author of "Thoughts on Private Devotion." In this reprint additional lines are added, referring to "friends who 'have quitted our earthly scenes since the volume 'was last published.' The very long title-page almost supersedes the table of contents, and defines the object of the poem to be, to describe the intermediate state of happy spirits, with "Collections," that is, extracts from various writers, gathered into an Appendix, on various topics germane to the theme of the poem. We cannot but feel cordial respect and admiration for the earnest and thoughtful piety which expresses itself in every line of this work, and we can heartily recommend it to those of our readers who have leisure and inclination for meditative musings on the condition and occupations of departed spirits. But for our own part we have considerable disinclination to such dreamy imaginings, and Mr. Sheppard's poem does not help to reconcile us to them. The heaven of Mr. Sheppard's dream strikes us as a very insipid place,—inhabited by persons of one type of character, which we may call the "church-member" type, engaged apparently in no very exciting occupations, well posted in evangelical theology, and very much given to edifying discourse of a devotional character. It seems to correspond very much to Dr. Watts's dreary Paradise,—

Where congregations ne'er break up,
And Sabbaths have no end.

Now we think that a conception of the next world which ignores the wonderful variety of the discipline which is supposed to prepare us for it,—which takes no thought of the many directions which mental and moral and spiritual culture takes,—which shows no scope for the exercise of all the individual and social powers that are nurtured by science, art, commerce, conversation, literature, poetry, law, politics, and philosophy, is such a small and contracted view of a future state as to be positively injurious. We do not for one moment suppose that Mr. Sheppard himself would undervalue all these elements in the formation of individual character or the constitution of society, celestial as well as terrestrial. He would probably allow that all the really noble objects of thought and labour which occupy us now will be carried forward to grander issues in the next world. But his poem contains scarcely a trace of this conception of futurity, and therefore we protest against it as deviously inadequate. Mr. Sheppard can find room in his philosophy for speculations concerning the possible immortality of the inferior animals. We wonder he has no inclination to speculate on the possible immortality of all that is wise and worthy in the lower levels of human nature and human work. His undoubted poetic gift might, we imagine, find more room for its creative conceptions in this region of inquiry than in that which he has actually adopted. He has the gift of graceful and felicitous expression, he can meditate sagaciously, and sometimes profoundly, on subjects that have an equal relation to metaphysics, theology, and practical piety. His sympathies are always healthily given to those whose goodness blossoms in lowly and obscure places. He has read extensively, and with considerable power of assimilative appropriation, in theological and philosophical literature. In fact, he will probably write a capital epic poem when he reaches the land of his autumn dream, and we shall certainly expect his celestial publisher to send us a copy. We venture to affirm that he will not then think of publishing another edition of the poem before us.

Cleanings.

A dog belonging to a Mr. Frost swallowed a letter containing three 5*l.* notes, at Taunton, the other day. On the animal being killed the notes were recovered.

A person living at Henfield, near Bristol, has a cuckoo in a cage. It was caught last summer soon after it left its nest. It eats bread, potatoes, meat, cheese, &c.

A contemporary states, as a piece of Northern folk lore, that about the Hambledon Hills, in Yorkshire, the poor people always make it a point to say their evening prayers aloud, in order that the Evil One may leave them alone for the night.

One of the members of the Rev. Henry Ward Beecher's church, at Brooklyn, who recently returned from Palestine, has presented the congregation with a new pulpit desk, made out of an olive-tree cut near the garden of Gethsemane.

The sixth edition of Dymond's *Essays on Christian Morality*, and on the Private and Political Rights and Obligations of Mankind, has just been published by F. B. Kitchin, 5, Bishopsgate-street Without, London.

A Capuchin some time ago in Ireland called upon his congregation to be especially thankful that Providence should have placed death at the end of life, and not in the middle, so that we have all possible time to prepare for it.

A CHANCE FOR THE SCIENTIFIC.—The following advertisement appears in the *Court Journal*:—"A

young lady of forty-eight, having a moderate income, but possessing a patent for a new invention, wishes to marry a gentleman of sixty-five, well versed in chemistry."

FOOTPRINTS ON THE SANDS OF TIME.—Everybody knows Longfellow's poem from which the above is the most celebrated line. Everybody does not know, however, that with Longfellow the thought was not original. Napoleon I., when writing on the subject of the poor laws to his Minister of the Interior, said:—"It is melancholy to see time passing away without being put to its full value. Surely in a matter of this kind we should endeavour to do something, that we may say that we have lived, that we have not lived in vain, that we may leave some impress of ourselves on the sands of time."—*British Workman.*

Crimes and Casualties.

Shirtmaking at one penny each; the seamstress finding needles and thread. Such was the pay received by Mary Yems, the wife of a Wapping costermonger, who went and drowned herself last week. At the inquest the coroner remarked that the story as told by the witnesses, was one of the saddest of the many sad ones he had to hear from time to time. The life of the poor woman was such as might well upset her reason.

Edinburgh was visited on Friday with a gale of extraordinary violence, causing loss of life and great destruction of property. Some idea of the force of the wind may be gathered from the fact that oaks were overturned and walls blown down; but the most distressing incident was, that a stack of chimneys fell through the roof of a house and killed four of the inmates. The storm raged with fearful violence in other parts of Scotland. The Perth train was detained by a huge snowdrift; the Leith oyster-boats were in great danger; a schooner was stranded at Kirkcaldy; and the crew of a drifting barque at Aberdeen had to be rescued by the lifeboat; the houses in Dunbar and in Falkirk were much damaged, and in Glasgow a woman was killed by the falling of a roof. The storm is said to have been the most severe experienced in Scotland for half a century. It may even be said to have given an example of what a hurricane is in the West or East Indies.

The *Perthshire Advertiser* says that Widow Duncan, an old frail woman, living in Causeway End, Coupar-Angus, was found dead on Friday morning by her nurse. Before retiring to bed, she had been on her bended knees at the side of a chair in her devotions, and was found in this position with her hands uplifted.

Births, Marriages, and Deaths.

BIRTHS.

GLASSON.—January 23, at Heywood, Lancashire, the wife of the Rev. Joseph Glasson, United Methodist Free Church minister, of a son.

MORGAN.—January 24, at Earby-in-Craven, Yorkshire, the wife of the Rev. E. Morgan, of a daughter.

BRAITHWAITE.—January 26, at Theddington, Leicestershire, the wife of the Rev. M. Braithwaite, of a daughter.

MARRIAGES.

BROOK—SUTCLIFFE.—January 14, at the Congregational church, Square-road, Halifax, by the Rev. E. Mellor, Scipio, son of the late Mr. A. Brook, worsted manufacturer, Halifax, to Rosanna, youngest daughter of Mr. John Sutcliffe, contractor, London.

COOK—MASON.—January 22, at the Congregational chapel, Huddersfield, by the Rev. S. T. Williams, Robert Hyatt, only son of John Cook, of Huddersfield, to Anna, eldest surviving daughter of Benjamin Mason, of the same place.

BUCKPITT—WOTTON.—January 23, at Paul's Meeting, Taunton, by the Rev. E. Y. Jones, of Bridgewater, James, only surviving son of the late Rev. James Buckpitt, Independent minister, Great Torrington, to Edith, youngest daughter of the late John Wotton, Esq., Cheriton Fitz-paine.

HELLEWELL—THOMAS.—January 23, at the Congregational church, Square-road, Halifax, by the Rev. E. Mellor, A.M., Mr. John Hellewell, to Miss Ann Thomas, both of Midgley.

CORBISHLEY—BUNTING.—January 23, at Hanover Congregational chapel, Stockport, by the Rev. J. Wilson, Mr. Edward Corbishley, to Ann, eldest daughter of Mr. Samuel Bunting, all of Stockport.

WOOD—PACK.—DASCOMBE—BAKER.—January 23, at the Independent chapel, Dulverton, by the Rev. G. Osborne, James, eldest son of Mr. W. Wood, to Miss Pack, of Ware, Dulverton. Also, at the same time, Mr. Dascombe, to Susanah Baker, both of Withypool.

JEANES—FRY.—January 24, at the Congregational chapel, Curry Rivel, Somerset, by the Rev. W. J. Bull, William Jeanes, of North Petherton, to Harriet E. Fry, of Curry Rivel. This being the first marriage solemnised in this place of worship, a handsome Bible was presented to the newly-married pair.

WILLIAMS—COLES.—January 24, at Trinity Congregational chapel, Brixton, by the Rev. W. Leask, D.D., uncle of the bride, Mr. Thomas Williams, formerly of Penzance, to Margaret Ann, second daughter of Mr. William Coles, of Brixton.

PEARSON—REYNOLDS.—January 27, at Clode Congregational chapel, Bucks, by the Rev. Joseph Simpson, of Newport Pagnell, assisted by the Rev. R. Perkins, of Clode, the Rev. Samuel Pearson, of Bristol, to Selina, third daughter of William Reynolds, Esq., of Clode House.

WARRELL—MENZIES.—January 28, at Salter's Hall Chapel, Islington, by the Rev. Jesse Hobson, Charles, youngest son of Joseph Warrell, Bisham, Berks, to Hanna, second daughter of Robert Menzies, of Upper-street, Islington.

MAYES—KNIGHT.—January 29, at Park Chapel, Camden-town, by the Rev. Joshua Harrison, Mr. Frederick Mayes, of Southampton, to Charlotte Elizabeth, eldest daughter of Mr. Joseph Jordan Knight, of Haverstock-hill. No cards.

DEATHS.

TWELVETREES.—January 21, at Cohoes, State of New York, United States, of typhoid fever, Edward, third son of William and Emma Twelvetrees, formerly of Pimlico, London, and Biggleswade, Beds, and grandson of the late William Twelvetrees, builder, of the latter place, in his eighteenth year.

GAVIN.—January 23, at Douglas, Isle of Man, where he had been for some months for the benefit of his health, the Rev. J. H. Gavin, pastor of the Congregational church at Harrogate.

MATTHEWS.—January 24, at the residence of his son, Old Kent-road, London, the Rev. Richard James Matthews, in his eighty-first year. He was for thirteen years minister of the Independent chapel, Shipham, Norfolk.

LIGHTFOOT.—January 25, at St. Ives, Hunts, Mr. James Lightfoot, aged twenty-three years.

HATTEN.—January 27, Frances, the second daughter of Mr. J. H. Hatten, of Gravesend, in the twenty-ninth year of her age.

CAULDWELL.—January 28, at his residence, 9, Aske-street, Hoxton, Mr. James Cauldwell, in his seventieth year, for fifty years connected with the Hoxton Academy Chapel Sunday-school.

KENT.—January 28, at Peckham, Jane, the beloved wife of the Rev. Philip Kent, one of the District Secretaries of the British and Foreign Bible Society.

BEDELLS.—January 29, Agnes Mary, eldest daughter of Joseph Bedells, Bank, Lutterworth, in the sixteenth year of her age.

HOLLOWAY'S OINTMENT AND PILLS.—These highly esteemed medicaments cannot be too strongly recommended for curing most of the maladies to which humanity is heir. They are as suitable for the child first entering on the journey of life as for the old man tottering towards its end. The Ointment is a specific for the cuts, bruises, abrasions, and eruptions often witnessed in the nursery, and it is no less efficient in healing up soundly and permanently the chronic ulcers and bad legs which so often heap misery on advanced years. By an early attention to the instructions wrapped round each packet of Ointment and Pills any moderately intelligent person may abridge or avert the discomfort and misery of chronic ill health.

Markets.

CORN EXCHANGE, LONDON, Monday, January 27.

There was a moderate show of English wheat on the stands this morning, for which factors asked a slight advance on the terms of this day's night. The trade was not active, and the quality and condition being generally indifferent no improvement could be obtained, and we quote prices the same as on Monday last. Foreign wheats are held firmly, and in some instances an advance of 1s. per qr. on the week has been realised. Barley firm; grinding sorts rather dearer. Beans 1s. per qr. dearer. Peas unaltered. The arrival of oats for the week is very small. The trade for this article continues very sluggish, and although the quantity of foreign oats on show is small, our dealers have purchased only in retail at previous rates.

CURRENT PRICES.

	Per Qr.		Per Qr.
	s. d.		s. d.
WHEAT—		PEAS—	
Essex and Kent,		Gray	42 to 44
red, old	72 to 78	Maple	46 47
Ditto new	65 75	White	46 48
White, old	75 82	Boilers	46 48
new	67 78	Foreign, white ..	46 47
Foreign red	69 74	RYS	48 48
white	72 78	OATS—	
BARLEY—		English feed ..	36 38
English malting ..	35 36	potatoes	30 35
Chevalier	39 47	Scotch feed	36 31
Distilling	37 41	potatoes	30 35
Foreign	35 37	Irish black	21 27
MALT—		white	24 27
Pale	— —	Foreign feed ..	24 28
Chevalier	— —	FLOUR—	
Brown	50 57	Town made	60 64
BEANS—		Country Marks ..	50 52
Ticks	40 43	Norfolk & Suffolk	49 51
Harrow	41 44		
Small	— —		
Egyptian	42 43		

BREAD.—LONDON, Saturday, January 25.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, January 27.—The total imports of foreign stock into London last week amounted to 1,573 head. In the corresponding week in 1867 we received 6,923; in 1868, 7,821; in 1865, 6,697; in 1864, 2,166; in 1863, 3,011; in 1862, 660; and in 1861, 514 head. The supply of foreign stock here to-day was unusually scanty. Sales progressed slowly, at about last week's quotations. Fresh up from our own grazing districts, as well as from Scotland, the receipts of beasts were limited, but the quality of most breeds was prime. Nevertheless, no quotable change took place in prices. The best Scots and crosses sold at 6s. per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,500 Scots and crosses; from other parts of England, 720 various breeds; from Scotland, 392 Scots and crosses; and from Ireland, 255 oxen, cows, &c. The show of sheep was very moderate, but the various breeds came to hand in good condition. The trade was slow; nevertheless, last week's currency was well supported. The best Downs and half-breeds sold at 5s. per 8 lbs. There was a fair number of lambs in the pens. The prices asked for them were 35s. to 36s. per head. Prime calves were very scarce, and in request, at full prices. Inferior calves were inactive. The quotations ranged from 4s. 4d. to 5s. 6d. per 8 lbs. The demand for pigs was heavy, at late rates—from 3s. 4d. to 4s. 2d. per 8 lbs.

Per 8 lbs. to sink the Oke.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 4 to 3 6		Prime Southdown	4 10 to 5 0	
Second quality	3 8 4 0		Lambs	0 0 0 0	
Prime large oxen	2 4 6		Lge. coarse calves	4 4 8	
Prime Scots, &c.	4 8 5 0		Prime small ..	4 10 5 6	
Coarse inf. sheep	3 4 3 8		Large hogs ..	3 4 3 8	
Second quality	3 10 4 2		Neat sm. porkers	3 10 4 2	
Pr. coarse woolled	4 4 4 8				

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 22s. to 26s. each.

NEWGATE AND LEADENHALL, Monday, January 27.

These markets are seasonably well supplied with each kind of meat. Trade, generally speaking, is inactive, at our quotations. Last week's imports into London were 21 packages from Ostend, 24 from Hamburg, and 17 from Rotterdam.

Per 8 lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef ..	2 10 to 3 2		Inf. mutton ..	2 10 3 8	
Middling ditto	3 4 3 6		Middling ditto	3 10 4 0	
Prime large do.	3 8 4 0		Prime ditto ..	4 2 4 4	
Do. small do.	4 2 4 4		Veal	3 10 4 6	
Large pork ..	2 10 3 4		Lamb	0 0 0 0	
Small pork ..	3 10 4 0				

COVENT GARDEN MARKET, LONDON, Saturday, Jan. 25.

Supplies of late grapes have somewhat increased, and prices for them are hardly equal to those of last week. Foreign imports are also heavy; there is, however, a better demand for cucumbers and French beans. French goods include lettuce, endive, asparagus, and artichokes. Peas comprise Ne Plus Meuris, Easter Beurre, and Jean de Witte. St. Michael oranges are still arriving in fine condition. The supply of chestnuts is but limited. The walnuts quoted below are kiln-dried Neapolitan and Bordeaux. Spanish hazel nuts for planting fetch 16s. per bushel. Potatoes have not altered in price

since our last report. Flowers chiefly consist of orchids, cyclamens, Chinese primulas, polyanthus, mignonette, early tulips, hyacinths, poinsettia pulcherrima, and roses.

BOROUGH HOP MARKET, Monday, Jan. 27.—Our market continues without alteration, and with a hand-to-mouth trade in fine samples, which serve to keep prices tolerably firm. Foreign markets remain steady, with a moderate consumptive demand. New York advices to the 15th inst. report a fair trade at lower prices, in consequence of the great influx of Bavarian and other foreign hops. Mid and East Kent, 6l. 15s., 8l. 15s. to 10l. 10s.; Weald of Kent, 6l. 6s. 10s. to 7l. 7s.; Sussex, 6l. 6s. to 6l. 15s.; Farnham 8s., 8l. 15s. to 10l.; Bavarians, 4l. 10s., 5l. 15s. to 7l.; Belgians, 8l. 15s., 4l. 4s. to 4l. 15s.; yearlings, 5l. 10s., 6l. to 6l. 15s. The import of foreign hops into London last week consisted of 106 bales from Antwerp, 24 Boulogne, 504 Bremen, 100 Calais, 387 Dunkirk, 179 Hamburg, 46 Ostend, and 2 bales from Rotterdam.

PROVISIONS, Monday, Jan. 27.—The arrivals last week from Ireland were 1,558 firkins butter, and 3,302 bales bacon; and from foreign ports, 19,000 casks, &c., butter, 717 bales and 80 boxes bacon. The market is nearly cleared of good Irish butter. A few extra fine Carlow and Clonmel sold at 114s. to 116s., free on board. Foreign met a good sale; best Dutch advanced 4s. to 6s. per cwt. Early in the week sales of bacon were pressed. Prime Waterford sold at 54s., free on board. At the close the market rallied 1s. to 2s. per cwt., 56s. on board being obtained for shipment.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 27.—Fair supplies of potatoes are on sale at these markets. The transactions have been on a moderate scale, at our previous quotations. Last week's imports into London consisted of 46 sacks from Boulogne, 435 baskets, 300 tons, 860 sacks Dunkirk, 100 Osen, and 120 tons from Rouen. Regents, 120s. to 170s. per ton; flukes, 130s. to 170s.; rocks, 100s. to 130s.; French, 90s. to 130s.

SEED, Monday, Jan. 27.—There was a fair quantity of new English cloverseed offering, and prices ranged from 54s. to 72s. for good, up to 84s. per cwt. for really purple and fine coloured samples. New white was very dear—for choice qualities up to 84s., ranging down to 60s. according to quality. Trefoils were steady in price, and in moderate request. Mustardseed was without any quotable change. Maize sold on former terms generally. Imports 7,075 qrs.

TALLOW, Monday, Jan. 27.—The market is rather firm. P. Y. C. on the spot is quoted at 45s. 3d. Town tallow 41s. 9d. net cash.

WOOL, Monday, Jan. 27.—The wool market continues in a very depressed state, and prices are gradually receding. The inquiry for export is very limited. There is a good supply on offer, and stocks are on the increase.

OIL, Monday, Jan. 27.—There has been a fair demand for linseed oil, and prices have had an upward tendency. Enhanced rates have been paid for rape oil, in which a moderate business has been concluded. Palm oil has met a slow sale on easier terms. Olive oils have been held more firmly, and the demand for cocconut oil has improved.

COAL, Monday, Jan. 27.—Trade to-day extremely heavy, purchasers are in expectation of lower prices. Heston's 18s., St. Helena 18s. 3d., Kellow 16s. 6d., Heston Lyons 15s. 6d., Holywell 15s. 6d., W. Hartley 15s. 6d. Fresh ships 36; left last day 27.

Advertisements.

UNITED SUNDAY CLOSING ASSOCIATION.

FRIENDS of RELIGION and TEMPERANCE, please to HELP us, generously and promptly, in order to CARRY Mr. JOHN ABEL SMITH'S AMENDED BILL INTO LAW.

JOHN GARRETT, D.D., Chairman, &c.

14, Salisbury-square, London, E.C.

NEWMAN HALL on AMERICA.

By requisition of a number of clergymen and merchants of London a LECTURE will be delivered in EXETER HALL on TUESDAY EVENING, February 4th, on American Institutions, &c., as observed in his recent visit to the United States, by the Rev. NEWMAN HALL, LL.B.

SYLLABUS:—Schools—Churches—Charities—The Freedmen—Prisons—Social Habits—The Army—The Franchise—Political Parties—Statesmen—Congress—The Late War—The Alabama—State of Feeling—International Peace.

Chair to be taken by JOSIAS ALEXANDER, Esq., at eight o'clock.

Tickets, 2s. 6d., 1s., and 6d. each.

ORPHAN WORKING SCHOOL, Maitland Park, Haverstock-hill.

Instituted May 10th, 1758.

For Children of both Sexes, and from any part of the Kingdom.

Under the Patronage of Her Most Gracious Majesty the QUEEN and their R. H. the PRINCE and PRINCESS of WALES.

At the 110th ANNUAL GENERAL COURT of GOVERNORS, held at the LONDON TAVERN on THURSDAY, January 30th, for the election of Thirty Orphan Children out of a list of 155 Candidates. JOHN KEMP WELCH, Esq., Treasurer, in the chair.

At the close of the ballot the following were declared to be successful:—

No.	Votes.	No.	Votes.
1. Townsend, Louisa C.	385	16. Jones, William W.	434
2. Arnold, Emma Rebecca	337	17. Johnson, Charles	430
3. Pearson, Elizabeth L.	322	18. Harris, George H.	411
4. Webster, Ellen Emma	304	19. Winsor, Charles	405
5. Jones, Sarah Ann	276	20. Furness, Frederick C.	405
6. Vine, Eliza	228	21. Williams, Thomas H.	402
7. Heap, Louisa	224	22. Himbuz, Alfred	400
8. Mirkin, Clara	212	23. Slater, Frederick W.	399
9. Pratt, Caroline	208	24. Mayo, Alfred	397
10. Fewster, Eleanor	146	25. Stancombe, Charles E.	396
11. Brown, Henry	145	26. Stedman, James C.	393
12. Doughty, Robert W.	473	27. Amos, Frederick C.	392
13. Mather, John A.	472	28. Knight, James	391
14. Looker, George	455	29. Head, George G.	387
15. Benwell, Henry J.	454	30. Benson, Arthur	384

After a cordial vote of thanks to the Chairman, John Kemp Welch, Esq., the treasurer, and to the Scrutineers for their care in taking the ballot, the proceedings terminated.

JOSEPH SOUL, Secretary.

Office, 56, Ludgate-hill, E.C.

CONTRIBUTIONS are EARNESTLY SOLICITED in order to sustain the above Charity in maintaining 398 orphans now under its care. The annual sum required is £10,000, for more than three-fourths of which it depends upon Voluntary Contributions. £10 10s. and upwards as a Donation constitutes a Life Governor, £5 5s. a Life Subscriber, £1 1s. and upwards an annual Governor, 10s. 6d. a Subscriber. All the accounts are open to the inspection of Governors.

HANNAH-STREET CONGREGATIONAL CHAPEL, CARDIFF.

Cardiff is the most rapidly increasing town in South Wales. In the year 1800, the population was under 2,000, now the town and its suburbs number at least 60,000 people, three-fourths at least of whom are English. The religious accommodation hitherto provided by the English Congregationalists for the spiritual necessities of the population hardly amounts to 900 sittings. To assist the noble efforts put forth by other denominations to provide religious instruction for the densely populated districts of the docks, the Rev. John Davies, minister of the Welsh Church meeting at Mount Stuart Chapel, together with a few other friends, formed an English Church in a hired room. For three years, the effort to obtain a site for a permanent and a suitable place of worship proved fruitless. At last a success, but a costly success, rewarded the unwavering faith of the few members. On the 11th day of June, 1867, the foundation stone of the new chapel was laid by H. O. Mills, Esq., Bristol, in the presence of Samuel Morley, Esq., Revs. H. Richard, J. C. Gallaway, M.A., of London, and others. The site, chapel, legal expenses, &c., will amount to 8,000l., 1,800l. have already been given or promised. A more deserving cause can hardly be submitted to the kind consideration of the Christian public. The effort to provide English places of worship in Wales would be promptly and liberally encouraged were the urgency of the demand and the difficulties in the way thoroughly understood by English Christians.

Any donation, however small, in aid of the above chapel will be gratefully received and duly acknowledged by the Rev. John Davies, Mount Stuart, Cardiff.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.

Twenty eminent Physicians and Surgeons give their services gratuitously. Patients are admitted free.

A WARD is CLOSED for want of Funds. £2,000 would complete the purchase and furnishing of the New Hospital and provide treble the number of FREE BEDS for the SICK POOR.

F. SMITH, Esq., Hon. Secretary.
GEORGE REID, Secretary.

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TO PARENTS and GUARDIANS.—WANTED Immediately, a YOUNG LADY as APPRENTICE in the MANTLE SHOWROOM.

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Apply, stating salary, where lived last, how long, to C. Thomas, Draper, Shrewsbury.

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to aid a Youth in his Commercial Studies, to read with him and speak French. Address, L. L. D., Post Office, Forest Hill. The above youth might be placed in a family in or near London.

DR. KEYWORTH, late Lecturer on Physiology at Sydenham College, has a VACANCY for a MEDICAL PUPIL. He must be well educated, and of correct and gentlemanly habits. The highest references will be given.

For terms &c., apply to Dr. J. W. Keyworth, Birmingham.

MILL-HILL SCHOOL, HENDON, Middlesex.

Head-Master and Chaplain—Rev. G. D. BARTLET, M.A. Mathematical Master—A. CONNALL, M.A.

Master of Foreign Languages—Professor REINHARDT. This School is situated 10 miles from London, and can now be reached by railroad from King's-cross.

The first Session of 1868 will begin on Wednesday, Jan. 29. Prospectuses with reports of recent examiners, may be obtained from the Head-Master, at the School, or from the Rev. G. Smith, D.D., Hon. Sec., Congregational Library, Finsbury, E.C.

LLANDAFF HOUSE, CAMBRIDGE.

Principal—W. B. F. JOHNSON, M.A. Trin Coll. Pupils are prepared for Business, the Professions, and the University. Applications for terms to be made to the above address.

N.B.—During the last six years, fifty-one Certificates have been obtained by Pupils who have passed the Cambridge Local Examinations.

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All will receive with satisfaction, the announcement that in consequence of the Reduction in Duty, Horniman's pure Tea is in all parts of the kingdom now sold eightpence per pound cheaper. Their Agents—Chemists, Confectioners, &c.—in every town, are constantly receiving fresh supplies. The decided preference given during the past quarter of a century to these perfectly Pure Teas, will be even more widely extended now the prices are so greatly reduced. Their distinctive superiority has attracted a host of imitators; therefore, as a protection against spurious imitations, every genuine Packet is signed

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MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

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For Pupils entering under 14 years of age, 50 guineas.
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The Next TERM will COMMENCE on Saturday, the 25th January.

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SIX POUNDS PER WEEK WHILE LAID UP BY INJURY, and £1,000 in case of Death caused by Accident of any kind, may be secured by an annual payment of from £3 to £6 5s. to the RAILWAY PASSENGERS ASSURANCE COMPANY. Railway accidents alone may also be provided against by insurance tickets for single or double journeys. For particulars apply to the Clerks at the Railway-stations, to the local agents, or at the offices, 64, Cornhill, and 10, Regent-street.

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JAMES SPENCE & CO.,
76, 77, and 78, ST. PAUL'S CHURCHYARD,

Respectfully announce that, previous to Stock-taking, and in order to make room for their SPRING PURCHASES, they have decided on offering THE REMAINING PART OF THEIR AUTUMN AND WINTER STOCK, AT A GREAT REDUCTION IN PRICE.

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SILKS, FURS, WINOES, VELVETS, HOSIERY, MADE-UP DRESSES, SHAWLS, GLOVES, FRENCH MERINOES, JACKETS, RIBBONS, FANCY DRESSES, MANTLES, TRIMMINGS, FLANNELS, &c.

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THE QUEEN'S LAUNDRESS USES NO OTHER.

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CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—LEA and CO'S Hetton, South

Hetton, Haswell, or Lambton Wall's-end, by screw steamers and railway, 26s. per ton; Hartlepool, or Wall's-end Second, 25s.; best Wigan, 21s.; G. Chambers Silkestone, 24s.; Wharfedale, 24s.; new Silkestone, 23s.; Clay-cross, 24s. and 21s.; New Primrose, 22s.; Best Derby, 21s.; Barnsley, 21s.; Kitchen Coal, 20s.; Cobbles, 19s.; Hartley, 19s.; Nuts, 17s.; best small, 13s.; Tanfield (for smiths) 90s. Coke, 15s. per chaldron. Net cash Delivered, thoroughly screened. Depots Highbury, Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Station, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents employed.

COOPER COOPER and CO. beg to intimate that they are now **SELLING TEA** of this year's growth, 1867-8. This is the first picking (the May picking of the present year), and it unquestionably the finest tea the world produces—50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C.

COOPER COOPER and CO., 50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C., have determined to furnish a complete and satisfactory answer to the universal question, "Where can we get really good tea?" The recent reductions in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest black tea the world produces can be sold to the public at a price which is so low as to render the sale of inferior qualities unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor, watery, tasteless tea at a few pence a pound less money. Cooper, Cooper, and Co. have therefore resolved to avoid all second or third class tea, and to confine their business to high-class tea alone. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence: these are first-crop teas, full flavoured, rich, and juicy; whereas low price teas are gathered, or rather raked, from under the trees in autumn, when the leaves are withered, dry, and sapless. The difference between first crop teas and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souchong, Monong, and Kyahow Congous. These three classes, when really fine, are beyond compare the best of all teas; and of these three Kyahow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing those titles are these teas, pure and simple in their integrity. A small portion of some of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, than it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as Cooper, Cooper, and Co. sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any teas bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

LIST OF CHOICE TEAS—BLACK.

1. The finest Lapsang Souchong, 3s. a lb. This tea is exquisitely delicate in flavour, silky on the palate, and one of the finest teas ever imported into England.
2. The finest Monong Congou, 3s. a lb. This is ripe, lemon-flavoured tea, abounding in strength and quality.
3. The finest Kyahow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the toiling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea.
4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.
5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many points.
6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.
7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.
8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyahow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.
 10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.
 11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.
 12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.
 13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.
- No other price for green tea.
- There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to try the first four on the list—Souchong, Monong, Kyahow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.
- Cooper, Cooper, and Co. sell any quantity, from a quarter of a pound upwards. They have original packages of all these teas—the black in chests of about ninety pounds; in half-chests, about forty pounds; and catty boxes, holding about twenty pounds each. These are lined with lead, and will keep the tea good and fresh for a very long period.

Cooper, Cooper, and Co.'s prices are for net cash only, without discount.

Cooper, Cooper, and Co., in offering teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve of; and they rely on the appreciation of the public to support their endeavours. Cooper, Cooper, and Co. will charge threepence a package (of any size) for delivering their teas within five miles of the Royal Exchange, or at any of the railway stations in London, thus putting all on an equality, those who send for their tea and those who require it sent.

As Cooper, Cooper, and Co.'s prices are net at their warehouses, this system of charging for delivery cannot fail to approve itself to the public. If teas in small parcels can be delivered free at any distance there must be a proportionate profit charged for it, and this is charged on all the tea sold. Cooper, Cooper, and Co. make one uniform charge for delivery, as the expense to them is the same in delivering a small parcel of tea as a large one.

Cooper, Cooper, and Co. forward their teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway station; but Cooper, Cooper, and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

Cheques to be crossed, "National Provincial Bank of England."

TEA.—THE HOUSEHOLD TEA COMPANY Supply FAMILIES at WHOLESALE PRICES with the best Two Shilling Tea and the Finest Half-Crown Tea that can be procured in London. Orders forwarded on receipt of P.O.O. or Stamps; if for Twenty Pounds Tea, carriage free.

CLARANCE and Co., Managers, 163, CANNON-STREET, near London-bridge.

JAVA SOUCHONG.—THE HOUSEHOLD TEA COMPANY warrant their JAVA SOUCHONG to be the

Finest Tea ever sold at 2s. 3d. per Pound.
A Caddy, containing Two Pounds . . . 5s. 0d.
A Canister, containing Eight Pounds . 19s. 3d.
This Tea is fine enough for the Upper Ten Thousand, and cheap enough for the Million. It is the very best Tea for Hotels and Coffee-houses. Tea forwarded on receipt of P.O.O. or Stamps to its value.

CLARANCE and Co., TEA-MERCHANTS.
OFFICE, 14, BILLITER-STREET, City.—TEA WAREHOUSE, 163, CANNON-STREET, near London-bridge.

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EPPS'S COCOA.
INVIGORATING AND GRATEFUL.

KINAHAN'S LL WHISKY.
DUBLIN EXHIBITION, 1865.

This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles 8s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs "THE ONLY GOOD SAUCE."

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Name are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

* Sold Wholesale and for Export, by the Proprietor, Worcester; Messrs. CROSS and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

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